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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXVI FEBRUARY 1955 No. 2

"THUS HAVE I HEARD"—

A sense of impending doom is present in the consciousness of millions of men and women. Vast masses are experiencing disease of body, agony of mind, torture of heart. "Whither?" they ask and somewhere an echo answers "To doom and annihilation." Only a very few stop to consider if this be true, and if true, in what measure? How many perceive in this vague feeling an opportunity to want to go to the School of Life?

Steeped in religious superstitions the blind belief of many is stripped of real assurance or even consolation. "Let us live, fearing God, obeying the priest, doing what good we can, for tomorrow we die." How many of such folk enquire "Who, Where, What is God?" Does the craft of the priest reveal to them the justice of Deity or Mercy in Nature, or the real spirit of Universal Brotherhood without distinction of creed?

An equally large number are steeped in false Knowledge, especially of the ever-shifting scientific theories; they are desperate, and for them the only panacea is to answer the tempting call of hedonism—eat, drink, be merry in a variety of ways, including the gross debauch in tasty foods and strong drinks, and worse, for—"to-morrow we die."

Religious believers suffer by a non-questioning passive attitude, by accepting theological dogmas and ritualistic clap-trap, and fail to enter the School of Life. But so also do all men of modern Knowledge who are killing out the urge of the heart, whence intuitive wisdom flows.

Sacerdotalism is on the increase and religious believers, in the absence of true Knowledge, remain mostly amoral. Great advance in modern Knowledge, especially technology, has popularized materialistic and mechanistic views of life and nature, and has made its votaries amoral in another way.

The special feature of this psychological phenomenon is its grim universality. The doom is expected

and is talked about in every part of the world. If war comes, it will destroy everybody and everything; Washington, D.C., will perish together with Stalingrad! The grimness and the universality of the coming doom should stir the human mind on both sides of the iron curtain to abandon the course of action which has created the desperate situation. It ought to occur to that mind that what is needed is not the pursuing of the old mistaken course, nor some new technique in action, but a different philosophy of life. If the atom-bomb is about to destroy civilization then it is high time that the atom-bomb philosophy and technique should be abandoned. What can replace it? Why should not the Welfare States of the U.S.A., the British Commonwealth, and other Democracies destroy every vestige of spiritual and military Totalitarianism and take to preaching Truth and practising Non-Violence? Is it really impossible for Christendom to follow the teaching of "Resist Not Evil" and "Love Thy Enemy"? Is there no warning for the President of the U.S.A. and the Prime Minister of Great Britain in the words of their own Prophet (*St. Matthew,* xxvi. 52) "Put up again thy sword into his place, for all they that take the sword shall perish with the sword"? It did not seem impossible to the great pioneer, Gandhiji; he acted and he won, and left the grand legacy of friendship and peace between Britain and India.

Political leaders and even political parties are not likely to adopt the way of Gandhiji. This applies to Russian political leaders perhaps even more than to the leaders of any other country. Both have vested interests. But what of the mass of common people? There is native instinctual understanding, and the common people are almost ready "to beat their swords into plowshares, and their spears into pruninghooks." In the very depths of the collective Human Heart burns the divine spark, all negations notwithstanding. It is called Love for Humanity, an ardent aspiration for a universal reign of justice—hence a latent desire for light, harmony and goodness. Its realization, wrote H. P. Blavatsky,

"can come to pass only when Greed, Bias and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but cunning synonym for oppression of the people, and it exists for castes, never for units."

Truer are these words in 1955 than they were in 1889 when written.

The question that we must now ask ourselves is: how can we fan the fire of peaceful aspirations residing in common people into a mighty flame? If neglected, this flame will be quietly quenched by the vested interests of all nations—of Church and State, Army and Big

(*Concluded on p. 55*)

THEOSOPHY—THE GRAND RECONCILER

[Meister Eckhart, in a memorable phrase, described God as "the denial of denials." Here, in this penetrating article, our old contributor, **Mr. D. L. Murray** (former Editor of *The Times Literary Supplement*), asks and answers the significant question: "What is the creed that involves the minimum of denials?" The term "Theosophy" is much misunderstood, but the system of ideas it designates stretches far back into the night of time and is revealed in recorded history as what Leibnitz called *Philosophia Perennis*. Mr. Murray's description of the "reconciling function" of Theosophy deserves to be considered especially by all those who are dissatisfied with the sectarian materialism of modern science and of the rival religions.—ED.]

Edward Caird, the Oxford Hegelian philosopher, reviewing Auguste Comte's critique of the Protestant principle of religious individualism, conceded that "the real problem of our intellectual life is how to rise to a judgment which is more than private judgment." Amid the welter of conflicting religions and philosophies—what Newman called "the all-corroding, all-dissolving scepticism of the intellect in religious enquiries"—one is tempted to cry that it is not enough to have a religion in which one believes; what is required is a religion in which one cannot *dis*believe, a Divine Reality that can be called, in the phrase of Paul Claudel:—

Quelque chose en moi qui soit plus moi-même que moi (Something in me which is more myself than me).

It is a great deal to ask. Hegel, no doubt, believed that he had achieved it by his vision of the Universe as a single rational system in which every truth was so indissolubly linked to every other that no statement could be made which did not ultimately imply the Absolute Reason or Spirit which is the ground of all that is. Yet, whether because the Hegelian system seems to reduce the living, palpitating Universe to a mere chain of logical concepts (what one of his dissentient disciples called a "bloodless ballet of categories") or whether for some other reason, most people have found it only too easy to disbelieve this "irrefragable" system of philosophy, and it would seem necessary to look elsewhere for the satisfaction of man's need for religious certainty. If it is not possible to reach a synthesis that excludes all conceivable doubt, is it possible to find a philosophy or faith that at least offers a harmony of the principal ideas that have been the matter of dispute between the rival religions and metaphysics of the past? What is the creed that involves the minimum of denials?

Surely there are very good grounds for making this claim on

behalf of Theosophy.* It was once said that "Christianity is a chapel in the Infinite," meaning, presumably, that it figured at least certain elements of the Absolute Reality which cannot be confined or exhausted by human concepts with relative truth. By analogy with this it might be said that "Theosophy is a cathedral in the Infinite," a vast fane within which the historic religions are all chapels, varying no doubt in extent and worthiness and beauty, as do the chapels in any of the great cathedrals of Europe, but none of them without their own significance and value. It is also, to vary the metaphor, a School in which the differing philosophies of man's intellectual history are brought together in a higher unity.

Let us examine some leading instances of this reconciling function; and, to begin with, the problem that has faced Western thought ever since Kant's critique of the human reason, the problem not to be evaded of the capacity of our intelligence to grasp ultimate realities. I have said it is not to be evaded, though the attempt is continually made to do so. Yet the contradictions of reason (the "antinomies" as Kant termed them) when it seeks to solve the difficulty of a first cause of things or the limits of space and time persist in spite of all attempts to surmount them. Even the tempting escape of those thinkers who would confine speculation within the phenomenal world of time, space and causation, and ask no questions about the whence and whither of the Whole, systems like the Pragmatism of John Dewey, leave us uneasily suspended in a Universe that swims in chaos, or like links in a chain that has no end or attachments. There is no satisfaction in such a posture.

But let us turn to the answers of Theosophy, and the difficulty is as much mitigated as it can be to human faculties. For here Agnosticism is allotted its due share—the ultimate Root of Being remains as impenetrably veiled as Kant's world of "Things-in-Themselves" or Herbert Spencer's "Unknowable"; there is no pretension that the Formless which lies behind all forms can be comprehended by the categories of human reason. But this is not a surrender to pure nescience, since the *manifestation* of the hidden Being in the universe of space and time is revealed to reason, and even some planes of the Formless can be penetrated by the intuition of the mystics who have attained the higher degrees of development. No doubt this distinction was reached in principle by

* I select *Theosophy* as the least unsatisfactory name of this way of thought, though it goes beyond the system of the Neo-Platonists who invented it, and is, of course, in essentials far older than the Theosophical Society, founded in 1875. It is sometimes called *Esoteric Buddhism*, which may be misleading, or Occultism, which to the general public carries an unfortunate suggestion of mystery-mongering. *The Ancient Wisdom* is a more beautiful title, but capable of too many meanings. There is a felt want here.

Kant when he conceded that God, freedom and immortality could be known by means of the moral intuition which he styled the "practical" reason. But how much richer in content is the Theosophical view of the manifested or phenomenal universe open to man's intelligence and experience! It far outranges the physical plane of time and space and material causation, opening up the higher worlds of subtle matter and more freely informing spirit, and providing keys to the problems of man's aim and progress through an almost infinite vista of lives!

And yet, with all this expansion of knowledge and sensation, there is no final reduction of the Infinite to the limitations of human capacity. It remains shrouded in its mystery, beyond all grasp; and Theosophy, which by its doctrine of initiation may seem to have exalted the human Adept or Master of Wisdom far above the place allotted to man in other systems, is not to be charged with the invention of an "anthropomorphic" Universe. It may divinize humanity, but does not humanize Divinity. It can admit that our thought is inadequate to Reality, without denying its contact at all stages with the Real.

A cognate question, which has troubled theological thought in the West for centuries, is that of the *transcendence* or *immanence* of the Divinity. One tradition, derived from Hebrew monotheism and inflexibly maintained in the scholastic philosophy of the Catholic Church, holds God to be an external Creator of the universe, separated by an impassable gulf from all the creatures He has made. Another, prevalent in the philosophical schools of Greece and culminating in the Stoic doctrine of the *Anima Mundi*, teaches that individual souls are all manifestations of the Divine Oversoul and identical in substance with it. This doctrine, commonly called Pantheism, may well have infiltrated into Greek thought from Oriental sources. After a long reign of transcendent Theism the conception of the indwelling Deity has gained ground since the beginning of the 19th century. William James, lecturing in 1908, declared that he believed most members of his audience would be "ready to side with Hinduism in this matter." The "place of the divine in the world," he argued, "must be more organic and intimate" than the "older monarchical theism" allowed.

Here again the Theosophist believes that his system performs a reconciling function and gives reasonable satisfaction to both sides. Maintaining as the very core of his creed that each human soul is a spark of the Divine, coming forth from its Unity and destined to return to it, he yet does not limit the *Anima Mundi* to the totality of human monads. We are individualized portions of a far vaster Reality than this race of humanity. The Godhead *transcends* the universe and its inhabitants as known to us, but

is never *separated* from the sparks of itself manifested in the planes of being. From this point of view the bitter dispute between "immanentists" and "transcendentalists" tends to become a matter of words. Whether we term the spiritual reality of which we form part our "Deeper Self" or our "Heavenly Father" may be little more than a choice of metaphors. Personality even on the merely human plane is not simple. We speak of "struggling with ourselves," of "summoning our better self to our aid" and so on. These "other" selves appear at one time as within and at others as external to our everyday selves. So at a deeper or "higher" level still *immanence* and *transcendence* are not mutually exclusive.

A question that has deeply agitated—one might say agonized—the modern mind is that of *optimism* or *pessimism*. It has perhaps found more urgent expression in art, in the works of poets and novelists, than in the reflections of professional philosophers. That is natural, for the academic world tends to be a haven from the griefs and struggles of ordinary mankind, and to view reality in terms of passionless logic. But the bitter experiences of our globe in this century of devastating wars and destructive revolutions, experiences that have left behind them only the menace of more fearful annihilations to come, have brought to the front in common thought the problem of the worthwhileness of living amid such prospects. Cynicism and scepticism have gained ground terrifyingly in the atmosphere of the modern world. Has Theosophy a contribution to make to this grim problem, too ?

Well, certainly no Theosophist has any excuse for dropping into the facile optimism of a Dr. Pangloss. Men will make differing estimates of the quantity of suffering and frustration upon this plane, a gloomy or a hopeful outlook being largely a matter of temperament. But Theosophy has no rebuke for those sensitive or disillusioned souls who find life on the physical plane an empty show or a mere torment. Despair of "this sorry Scheme of Things" has been held to characterize Oriental religions—with what justice I am not qualified to determine. But at least Theosophists are under no obligation to excuse the inexcusable, to avert their eyes from horrors, or whiten the smirched robe of an imaginary God who could but will not intervene.

Their last word on the other hand cannot be with Schopenhauer or von Hartmann or Thomas Hardy that the universe is a blind play of anarchic forces, cruel in their incidence upon human capacity for pain, and only to be stayed from evil by annihilation. Paint the scene of our sufferings as black as you will, for the Theosophist the manifestation of the Divine cannot be a process without meaning or aim. Beyond the physical plane where evil rages there stretch to his eyes the higher worlds of manifested

being where all ills are transcended; there remains the unmanifested One, the untarnished Source of Bliss. He cannot admit that evolution is a caprice, not a plan; he may be forced to believe in a tragic but never in a lunatic universe. He may be enough of a pessimist (though not necessarily so) to surrender all worldly hopes as empty illusions, but he will not, like a celebrated philosopher of our day, seek to build his citadel on a foundation of unyielding despair. For his is not a philosophy of disruption; Theosophy is the grand reconciler.

D. L. MURRAY

"THUS HAVE I HEARD"—

(*Concluded from p. 50*)

Business. If not properly guided, the collective voice of a desperate humanity will produce a volcanic eruption that will throw our globe into the convulsion of disintegration. A new age needs a new type of leader. An awakening world community awaits the emergence of men of vision, courage and altruism to guide it along the paths of peace. Atomic scientists and 'cold war' politicians must be replaced by workers for world government, by champions of mutual aid, by votaries of the spiritual unity and universal ideals of mankind. The world has known great national leaders and mighty men of war. Can it now throw up great world leaders and mighty men of peace? It is high time that we began to face this formidable challenge of the Atomic Age.

SHRAVAKA

THE LESSON OF SAINT-MARTIN

[**M. Robert Amadou** is the author of many books, among them *L'Occultisme* (Julliard, 1950), *Anthologie Littéraire de l'Occultisme* (Julliard, 1950), and *La Parapsychologie* (Denoël, 1954). In this essay he writes with discernment and dispassion on the valuable work of Louis Claude de Saint-Martin, the Adept who served the Cause of Theosophy and Occultism in the 18th century.—ED.]

Traditions, according to their own particular symbolism, are unanimous in depicting the original state of man, the state from which he has fallen and the return to which constitutes the first step in any spiritual progress and in all development tending towards initiation, as a point of departure. To have fallen is to have drifted away from the centre. To liberate ourselves, to take up once more our place in the whole, is first of all to regain our position in the centre of the universe, at the "fixed centre" of which Confucius speaks, the necessary point of departure from which to rise higher.

It is possible to extend the symbol of the centre of a circle. Each of its implications shown in the small number of truly traditional symbols and myths is rich in lessons; each image is revealing. Thus, the movement which carries along the man who is detached from the centre separates him more and more from his ideal standpoint. The man who has rediscovered the path comes under the influence of a centripetal force which roots him to the centre of the universe as well as to the centre within himself. Thus, from the terms "centre" and "periphery" it is possible to find, according to René Guénon, the equivalents of the geographical east and west. Moreover, according to whether he turns towards the centre or towards the circumference, it can be said that man as he has come to us from the past devotes his main attention and applies his energies to acquiring knowledge of the inner world of spiritual reality, or, like the modern man, tries to take hold of the physical world, from the realm of appearances.

Even more than by its end it is by its method that the traditional attitude is opposed to the modern attitude. The aims of both are in fact universal and the difference between the two spirits is never more clearly shown than when they are applied to the elucidation of the same problems. Never were the dangers of the modern Western mind —essentially "ex-centric" — more clearly revealed than now. It can destroy any genuine spirituality. This is why eminent men, some of them amongst the most clear-sighted of our time, have denounced the dangers of our civilization and have spoken in favour of a return to the traditional idea of knowledge of life.

The interest in phenomena and in matter, dangerous when it tends to become exclusive, has absorbed many occultists and many thinkers. Their ultimate interests doubtless lie elsewhere—some of them seek after the phenomena the reality of which others are bent on establishing. It is possible that in this devious manner both discover the inner life and are guided towards the path of spirituality. But the risk of mistaking the means for the end is a very real one, as is that of failing to recognize the transcendence to which the phenomena open up the way. Let us be quite clear on this point : practical occultism and metapsychology imply a metaphysic with inescapable consequences to the personal human being. For the path is one which leads us far from the realm which gives it birth and beyond the fields through which it passes. But it is a hard way and one in which fallacious charms ensnare the pilgrim. If, however, he is not cast down by the length of the road, if he avoids the obstacles with which it is strewn, must one not fear that he may yield to the temptation of the familiar environment, and, together with the taste for adventure, lose the desire and the hope to give it meaning ? In practical occultism, as in metapsychology, failure can be as dangerous as success. The former hides from the student the end in which he no longer believes and towards which he no longer strives—because the only course known to him through his imagination, which he had begun to follow, appears to lead nowhere. By its blinding splendour success likewise hides the reality once so fervently desired.

What are the arguments in favour of practical occultism and metaphysics ? First of all the need to know, this thirst which is legitimate even when tending towards excess, which pays homage to its creator even whilst it insists on denying him. No object is despicable which our intelligence takes hold of and monopolizes. Then we must remember that these phenomena, well understood and made use of in the right way, are amongst the best means for revealing to us the heart of which they are the closest sheath. For the object of all human effort, whether speculative or practical, cannot be denied. It is the Good, the Beautiful, the True ; it is Love. It is in regard to this, according to the extent to which they separate us from or bring us near to it, that these efforts should be rated. The real question—one to which Plotinus gave lucid expression—is : " By what art or by what means or by what discipline can we reach the Good towards which we must travel ? " (*On Dialectic,* I).

It goes without saying that the only method may present itself under many different aspects. It goes without saying that there are many paths leading to the royal road and that certain ways are possible for each individual. It is upon these that it is desirable that

light should be shed. For those in the world who have begun to distinguish the universal purpose which gives rise to feelings of love for all creatures, for all those who under apparent relationships have discovered relationships which are deeper and of a surprising character, who are acquainted with unusual experience and are familiar with mystery, there is a guide. This guide is modest and his honesty lives in his deeds. This guide does not like to be called master; he wrote his books in order to ask us to forget about books, his own not excepted. But he knows the tortures and temptations which assail the occultist and the explorer of the metapsychical. His experiences no doubt go beyond those of the most audacious magician: he worked for years to evoke the Redeemer. Louis Claude de Saint-Martin, the Unknown Philosopher, may justly be considered to be one of the greatest occultists of all time. Who can refuse to listen to what he has to say to those who have subjected themselves to the same discipline?

It is in 1768 that Louis Claude de Saint-Martin, born at Amboise in 1743, a former student at the College of Vendome, a former lawyer opposed to all procedure and at that time a young officer in the Régiment de Foix, meets at Bordeaux the man whom in his last moments he still calls his first Master: Martinez de Pasquales. This strange character is believed to have founded at Montpellier in 1734 a new Lodge within the framework of the regular Freemasonry. It did not take long before this Lodge became obsolete. But Martinez continued to be a member of the Freemasons and to start new branches or to join Lodges already in existence. At Foix, Bordeaux, Paris, Tours, Poitiers, then again at Bordeaux, Martinez tries to enlist the services of adherents for the masonic branch of which he is the Grand Master, which is above the three degrees of the Blue Masonry, such as the higher grades of the *Erossisme,* to which he gave the most impressive name: the Order of the Chosen Knights—the Hearts of the Universe.

Saint-Martin had been initiated into this Order in 1768 by two officers of his regiment, before he got to know Martinez. The first event took place in the month of September, the second a few weeks later. The devotion of Saint-Martin to the aims of the Order of the Hearts and to the memory of Martinez, whose disciple, secretary and friend he was, was steadfast. Now the Martinezist atmosphere, whatever its secret may be, is essentially that of metapsychology and of practical occultism; in the realm of the sacred it is that which surrounds the requirements of symbols. To possess a symbol is the unanimous wish of Martinez and his disciples, Baron de la Chevalerie, Saint-Martin, Granville, Willermoz. The Order of the Chosen Hearts is, in effect, the custodian of a theosoph-

ical teaching which is often obscure, but frequently also grandiose; it was expounded by Martinez in his *Traité de al Reintegration,* developed and commented on in his many letters to his pupils. One point in this philosophy of Martinez is of particular interest to us, the point where theory becomes practice. What is the doctrinal justification of the operations, of the experiences a justification of which for years dominated Saint-Martin's mind, indifferent by nature to perceptible expressions of spirituality? Man has fallen, the whole of nature has fallen by the "primitive crime," which, incidentally, seems much more like the central episode of a cosmic drama than the guilty act of a responsible creature. Metaphysically it is that man has fallen and that his fall has brought about that of the universe. Elsewhere, however, Martinez affirms free will, and states that "it is in punishment of this simple criminal propensity that minds have been thrown, by the unique power of the creator, into subjection, privation and misery, contrary to their spiritual character, which was pure and simple in quality." Whether the "primitive crime" of which Martinez speaks recalls the Cabalistic fragmentation of the Adam-Kadmon or that of the tragic games played by the æons in the state of Gnostic beatitude, or whether this strange term only serves to translate—as Joseph le Maistre believed—the Christian idea of original sin, the fall is nevertheless certain. For Martinez this proposition calls for an obvious corollary—our only salvation is to return to our original state. Therefore let us try to regain our lost state of splendour. According to the animistic vision of Martinez and from the occult view-point from which he described the world, our work will consist of fighting the forces of evil and calling in the forces of good, and of conquering the former with the help of the latter. But these forces are also people; they can—at least the lowest of them can—experience the automatic effect of the rites. We cannot, however, limit to this magic action the redeeming work of the Order of the Hearts of the Universe. The process of emanation leads us without danger, inferior beings that we are, to Jesus Christ the Redeemer. And, after arrival in the higher regions, prayer and invocation, cleanness of heart and purity of motive, are more important than formulæ or the gestures which are inspired by them and which alone render them efficacious.

According to Martinez, the work of striving to attain to the original state involves a series of operations in which magic and theurgy are closely allied, in which orders become supplication and prayers a song. Thus man takes his place in a Manichean universe and chooses the part he is to play. He participates in the fight between good and evil; his fight against the powers of darkness is conducted from within

the ranks of the powers of light, with the help of his fellow fighters, certain of final victory. One by one he enlists the spirits of good and musters them on his side; their presence is proved to him by the palpable manifestations he observes —and he exorcises the evil powers, of which the signs also bear witness of defeat, by sending them back to the realm which is their prison, the cone, no doubt, which obscures, every 28 days, the way from the earth to the moon, at just that time when exorcising operations are prescribed by the Hearts. It is obvious that a deeper study of the technique of the operations, and also of the doctrinal framework which makes it essential—the close observation of the signs described as "passes" and perceptible to the senses of sight, hearing and smell—must be undertaken by the candidate for Martinezism. This interest in paranormal manifestations, to which Martinez applies a metaphysical hypothesis, often led the adepts of the Master of Bordeaux to research which today goes back into the realm of the metaphysical. Thus Willermoz studied in a remarkable medium the lessons of normal and pathological sleep. Thus Martinez himself gives, on the meaning of the various "passes," a wide variety of explanations, of which the positive meaning may increase our knowledge of the paranormal in a rather strange way. But let us remember above all the purpose of the operations carried out by Martinez and his devotees. These are actions the result of which is to allow man to break through into the field where the destiny of the world is played out, to allow him to get into touch with his friends and with his enemies, to deliver mortal blows to the latter and to bring to and receive from the former the best possible support. Definite manifestations denote certain success, the information that contact has been established. This is the indication of partial victory—it is also proof of a burning desire for a reunion with the whole which is beginning or continuing. But the dangers of this practical method at once become apparent. For one Willermoz who waits for more than 15 years for the signs of his success, how many neophytes are daunted by the first setback? And the subsequent works of Willermoz make us fear that he has not always resisted the temptation to study for their own sake these phenomena and to overlook the unique pattern which has bestowed a certain value on them.

Moreover, the conjunction of magic and religion which is characteristic of Martinez's system may well be broken in favour of magic. For operations were sometimes used for a material end, the healing of a sick person, for example. At any rate the moral identification of the beings emanating from the night is often deceptive. Saint-Martin was aware of these dangers. Despite the fact that, according to his own words, he had "not much of the

astral," he succeeded in getting " passes " at the September equinox in 1772. But he knew well that it was impossible to make the certainty of a spiritual success dependent on the perception of phenomena open to so many other natural causes or to try to subject the realm of spirit to their incalculable effects. And if it were necessary to find an instance of the attraction to the study of phenomena, which can become a fatal one, which these practices entail, is it not to be found in the oath taken by Saint-Martin to the Mesmer Society in 1785 ?

But the pious soul of Saint-Martin, since childhood turned inwards towards itself, could not succumb. A little later in 1785, Saint-Martin, who had lived in Paris since the departure of Martinez for Saint-Domingo in 1772, after various visits to Lyon to see Willermoz, to Italy with Willermoz's brother, to Bordeaux to see the Abbé Fournié and to Toulouse, returned once more to Lyon. All he took with him was the Hebrew Bible. His written works at that time consisted of two volumes: *Of Error and of Truth,* primarily intended for the Martinezist sect, and *The Natural Picture of the Connections between God, Man and the Universe.* Three years later we find Saint-Martin at Strassburg, where Madame de Boecklin and the great Salzmann reveal to him his second Master—Jakob Boehme, who had been dead for more than 150 years.

The destiny of Saint-Martin is now determined, determined perhaps on the strength of a mysterious communication. He remains faithful to Martinez's doctrine of the fall and of reinstatement, which he rediscovers in Boehme and of which Boehme confirmed his interpretation on the lines of Christianity. He does not deny the authenticity of the operations of the Order of the Hearts of the Universe or the value of the signs which they proved. But he sets himself on a path which would appear to lead more directly and more surely to the goal which Martinez and Jakob Boehme had in view, to the end which his eternal spirit had determined for him, to the God whose care had allowed him to pass through the period of occultism and metapsychology and, as it were, to be the master of the manifestations which might otherwise have held him fast. To the outer way he prefers the inner one, to the path of action that of the heart. And all the books which he will write in future will both be apologia for and expositions of the technique of the inner life—the life devoted to meditation, the aim of which is union. He will praise the " Man of Desire," and, to reach the state of grace, he will no longer recommend the ribbons and the swords or the words charged with magic meaning but the ministry of man as a spirit.

The lesson of Saint-Martin would thus seem to be twofold. His thesis

is unique: that it is the responsibility of man alone to earn his salvation and to go back to the central position which is his own, to attain to the reunification of both the universe and of himself in one Principle. The results of this thesis are shown to us in the life of Saint-Martin, his writings—especially his wonderful letters to Baron de Liebistorf—reveal them to us. Practical occultism and metapsychology lead man into realms where he can easily lose himself. If, spiritual novice that he is, he thinks he has found the way, let him be cautious, let him accept in the first instance the revelations which will be offered to him (and they may well be offered in a somewhat disconcerting way), let him never lose sight of the goal to be attained. But above all let him keep at an equal distance from the Scylla and Charybdis of unconstraint and exclusive attachment. Whatever studies he considers necessary for himself or for others should not be allowed to obscure the only thing of real importance. Already to Martinez de Pasquales, whose instructions he followed, Louis Claude de Saint-Martin expressed surprise, and let forth this cry from his heart: "Master," he said, "is all this necessary to gain a knowledge of God?"

And the whole life and work of Saint-Martin only serve to convince us—for, alas, we have to be convinced even of the evident—that only prayer is necessary, the reaching out of the soul, concentrated on itself, towards God, the centre to which we are striving.

ROBERT AMADOU

A FINE PROGRAMME

A pamphlet entitled *Arts and Letters* describes Unesco's programme and practical measures in this field. The mission of the Organization is to make the art, music and literature of each nation known and appreciated by its own people and by the people of other lands. Unesco supports artists in their attempts to achieve international co-operation and mutual aid, and to defend their professional interests. It endeavours to act, in Georges Roualt's telling phrase, as "a Red Cross for the things of the spirit" and, moreover, as a peaceful Crusader in the cause of the spiritual and cultural solidarity of mankind. Would it not be a much-needed reversal of recent trends if more and more national Governments (especially in democratic countries which have won their political freedom in the last few years) were to emulate in their patronage of the arts the cautious rôle assumed by Unesco?

It is not the duty of an international institution to dictate to the fine arts, *nor to anticipate the activities of professional associations.* On the contrary, its rôle is to assist artists to pursue their vocation without hindrance, to supply their needs, and to comply with the recommendations of the artistic community by all means in its power.

THE LITERATURE OF YUGOSLAVIA

[We publish here the address which was given at the Indian Institute of Culture, Basavangudi, Bangalore, on September 27th, by **Mr. Cedomir Minderovic**, Counsellor for Cultural Affairs in the Yugoslav Embassy at New Delhi. The occasion was a Yugoslav Cultural Evening arranged by the Institute and held under the chairmanship of Mr. Justice B. Vasudevamurthy of the Mysore High Court. Attractive educational films of Yugoslavia, made available by the Embassy, were also shown and several contemporary Yugoslav poems were beautifully read in English translation by the Rev. Leonard M. Schiff and Mrs. Schiff. Three of these translations, kindly made available by the Yugoslav Embassy, are appended to Mr. Minderovic's paper on a subject that is too little known.—ED.]

The origin of the literature of the peoples of Yugoslavia goes back to the 9th century A.D. It was during this period that the two Slav apostles, Cyril and Method, translated into a Slav language the important parts of the Holy Scripture, and the first liturgical books. After their death, their disciples had to struggle hard against attempts to suppress the national language. The best-known written works of this period are the *Letopis popa Duklanina* (The Chronicle of Dioclee the Priest) and the *Brizinski Spomenici* (Leaves from Friezingen).

In feudal Serbia, literature flourished at the court of the Sovereigns of the Nemanjici dynasty. The first known writer is Sava Nemanijic, whose work is full of noble thoughts and a tender filial devotion. Next to Sava is Stefan Ptvovencani (Stephen the First Crowned) of the Nemanjici. Among the authors of biographies of Kings and Saints, the better known are Dementijan and Teodorije. Tefimija, the nun, has left a graceful eulogy of Prince Lazar Hrebeganovic, who was defeated at the battle of Kosovo (fought against the Turks in 1389), a eulogy which she embroidered in pure gold on damask silk.

The popular literature includes poetic works and prose. The popular songs or lyrical *pesme* belong to various types—mythological, ritual, humorous, erotic and domestic.

The epic songs are divided into several cycles, the cycle of mythological songs, those of the Nemanjici, Korsovo, Marko Kraljevic, Brankovici and Crnojevici; those of the Hajducis and Uskocis; and, finally, that of the liberation of Serbia.

The most beautiful songs of the Nemanjicis' cycles are: "The Marriage of Tzar Dusan" and "Skadar on the River Bojana."

One of the most praiseworthy among the epic cycles is incontestably that of Kosovo. Among its most famous songs are "The Maid of Kosovo," and "The Death of the Mother of the Yugovicis." These *pesme* revive, in a colourful and

powerful style, the heroism of a people who struggled against an adversary far superior in numbers and finally fell on the Plain of Kosovo. "The Death of the Mother of the Yugovicis" describes, through a series of admirable gradations, the mute sufferings of a mother who, turning over dead bodies of soldiers killed on the battlefield, finds those of her husband and her nine sons. The mother bears this suffering in silence, as if she were made of stone, but she dies of pain when one of the thousands of crows hovering ominously above her, drops a hand torn from the youngest of her children.

Marko Kraljevic's cycle is the most popular. In the legend of this hero, the people have sung the finest human virtues: heroism, love, equity, friendship and piety. But it describes Marko with all the qualities and defects of man.

The cycle of the Hajducis includes some very fine accounts of individual battles fought by the heroic Hajducis against the Agas and Turkish Beys. These songs are at the same time the expression of the ideas of a whole nation, of her aspirations and her sufferings under a hated foreign yoke. The songs and those of other cycles are full of revolutionary ideas, which the people probably added to the original background at the time when the *pesme* began to radiate the hope of quick liberation and were the only spiritual food of a population under Turkish domination for centuries.

The popular literature in prose consists of some 8,000 stories, legends, fables, anecdotes, and humorous tales. The themes are much the same as in most literatures. But this does not deny to the prose literature of Yugoslavia its beauty, richness, poetic expression and originality.

Parallel to popular literature, a scholarly literature has developed, first at Dubrovnik (Ragusa) and afterwards in other countries inhabited by Yugoslavs.

The literature of Dubrovnik began under the influence of Humanism and the Renaissance and later evolved towards more originality. The best-known writers of Dubrovnik are: Dore Drfic, Sizko Mencetic, Dominko Zlataric, Dinko Ranjina, Mavro Vetranovic and Audrita Cubranovic. The dramatic literature of Dubrovnik reached its zenith in the comedies of Marin Defic (1518-1567). The principal works which he has left are *Dundo Maroje,* which was recently performed with great success in Paris, then *Skup* (The Assembly) and *Novela od Stanca* (The Fable of Stanac). The epic poetry of Dubrovnik attained its highest expression at the time of the Catholic Counter-Reformation with Ivan Qundulic, whose masterpiece, *Osman,* is an epic poem with clearly patriotic inspiration, singing of the first victorious wars of the Christians against the Turks at the beginning of the 17th century. Humanism, the Renaissance and the Reformation

gave a new impetus to the literature of the Yugoslav peoples.

In Slovenia, a national literature was born and developed in the midst of the group of Protestant preachers, Primor Trubar, Stjepan Kouzul, Turij Dalmatin, etc. In Croatia, Peter Zrinski and Krsto Frankopan, the two great feudal lords who perished on the scaffold in Vienna in 1671 for having rebelled against the Court, have left some epics whose theme is the history of Croatia.

Rationalism has produced, among the Yugoslavs, writers like the Serb Dosty Obradovic, author of fables of a pedagogic and moral character, and a remarkable autobiography, the Croat Matija-Hutun Zegkovic and the Slovene Valentin Vodnik.

During the period of Romanticism there appeared in Serbia Vrink Stefanoni Karadfic, the great reformer of the language and the editor of popular songs, and Branko Radicevic; in Croatia, Ivan Mazuranic; in Montenegro, Petar Petrovic Njegos. Njegos left us several great works, of which the best known is *Gorski Vijenac* (The Mountain Wreath) published in 1847. Moved by a powerful epic inspiration, this work is full of living pictures of life in Montenegro at that period and of its inhabitants. It is a hymn to freedom, containing passages of an imposing lyricism unequalled so far in the literature of Yugoslavia.

Although the selection of contemporary Yugoslav poems which follows is limited in scope, it will give you the opportunity to form an opinion about it. Still, I believe that I should point out some facts about contemporary Yugoslav literature in general.

The liberty of the country, the liberty of man—in the best sense of the word—are the most significant motives not only of Yugoslav art but also of the art of all other nations. The word, stone, melody, colour, movement—creatively composed into a work of art inspired by these motives—will last from epoch to epoch, much longer than all other creations of art. From generation to generation these creations live and radiate their life-giving light into the future of the nation, into a more beautiful life of humanity.

It is not good, it is evil, if the thought and sentiment of man, of the nation, are regimented. This is not only decadence; it is degradation of art, of man and of the nation. In a society which has abolished the exploitation of man by man, in complete economic freedom, thought and sentiment must find conditions for their full creative development.

The great fight between realism and modernism, to use these general terms, has been going on in Yugoslav literature for years. With the same intensity, the struggle between various conceptions is going on within both these categories—realistic and modernistic literature.

This process cannot be stopped. In daily papers and periodicals, on the radio, on the stage in the numerous Yugoslav theatres, in poetry and prose, in critical essays and reviews, creative thought and sentiment are searching for, and finding, their way.

The poetry of which selected translations follow only partly expresses this process. Both India and Yugoslavia are today inspired by ideas of a humanistic civilization of creative freedom of nation and of man. As they are approaching each other spiritually, even this small selection of poetry is of some value. It opens the window on the thoughts and sentiments of a small nation which, just as big India, knew how to make sacrifices and to gain victories in the struggle for independence. And the noblest and, I may say, the most lasting links between nations are cultural links.

CEDOMIR MINDEROVIC

THE DREAMS OF RADE THE MASTER-BUILDER

(By MIRA ALECKOVIC)

Incense pours from the pines, and a murmur is heard from the new-seen
stream ;
Night's warm wing covers the earth ;
Many ages have come and gone, passing over the earth like a dream ;
But this age had a different birth.

From one dark hill-top to the next a splendid shadow slides,
Immune from the dusts of the grave ;
Its shape is seen to be Master-Builder Rade's as it rides
High over our hosts coming in wave upon wave.

And watching us at work in the evening's aromatic air,
He—the old artisan, Master of his craft—
Is glad yet ill at ease ; and our overseers are there
On guard along the track.

For Rade the Builder would be glad if age had not passed like a dream,
So, with his chisel bright and new,
(While incense pours from the pines and a murmur is heard from the
new-seen stream)
He might call out : " And I'm here, too."

And Rade the Master-Builder would help us to erect tall towers,
Build bridges and castles out of dreams,
With lanterns on the battlements unquenched to the end of the hours,
And towns in multitudes of glittering themes.

He'd be willing to do this and more... but many ages have passed since
then, like birds
In flight ; and our own hands best weave
Such dreams : lanterns multiply, and cities come into being and great
gold herds ;
So, builder, do not grieve !

We have with us thousands of young masons fresh from your instruction ;
And together we greet the dawn in its glory.
Oh, see how freedom has grown up in the Builder's hands, like the
construction
Of skadar on the river in the old folk-story.

You look on, Builder, and listen to the words of the songs,
With the rustle of leaves all around.
We shall not, like you in your days, be baffled and thwarted by
wrongs,
As we build our visions on firm ground.

We know your image well ; the day sees and the night feels
Its presence dogging hard our heels.
Such youthful energy is not to be found from one world's end to the other ;
You do us good, O gray-haired brother.

You are still with us, though many ages have passed since then,
like birds
In flight ; and our own hands shall weave the whole wide choice
Of our dreams ; lanterns multiply, and cities come into being and great
gold herds ;
So, Builder—Now Rejoice !

LOVE FOR LOVE

(By Slavko Janevski)

He knows the long, dumb miracle of the summer nights
Who has shared with us the moon's hospitable rites...

In a lilting cradle of soft corn the poppy bathes in dew
To the travelling songs of cranes ; and a hundred blended pipes
Shed quiet tears
Into a moan of mountain breezes hidden in the corn's ripe ears...
The drenched fields swell,
Bursting their bounds like a tide from a bottomless well.

Somewhere, in Galicnik perhaps, the drum-beats sound
At a wedding feast—a huddle of carts in the village and dark red
Garments merging on the ground.
Young hearts run riot and the wild blood burns;
With nuptial song in the throat, that sings like a tinder
And will change a frigid stone into a glowing cinder.

Yet mornings are more miraculous than nights,
With their sun-spangled necklaces of pearls and purple lights.

The man is happy who has been to Veles or has spent sweet hours
In Tikves, seen the Prespian landscapes,
Picked an armful of wild flowers
In Males, soaked a honey-biscuit in the bubble of sweet wine,
And fondled our young lambs
While a shepherd pipes his dirge for Gotze Delchef, the departed hero
Of this land—for such a man holds Macedonia in his heart.

He who has watched the fingers of embroidering stars
Busy above the lakes, and heard the boom
Of minstrelsy from weavers at their carpet loom,
And seen near Prilep the tobacco leaves like a great gold stain
On the lowland fields—such a man has carried away our love;
But love for love comes back to us again.

RECOLLECTIONS ON THE UPRISING

(By Desanka Maksimovic)

Serbia is a secret world
Where no day knows what the night brews;
And no night sees the dawn's grey child;
Where each bush in the brake defends its dream
As a separate, secret flame;
And no bird knows what waves and weaves
Those patterns in the rustling leaves.

The creeping creatures under stones
Are hidden from the lizard's eye.
The corncob's ears are deaf to sounds
From a neighbouring field of rye.
Things move and change—
And every nook in a leafland glade
Hides something strange.

Who knows what secret is concealed
In a flawless, glittering bead of dew?
The cries of toil from a lowland field,
Blown to the hilltop fields and farms,
May be the secret call to arms.

In all the land does anyone know
What secrets may begin to grow
In the untouched breasts of a girl:
What pain like a secret stone
A child holds in his hands;
Or what compulsion bends
The hooked back of a withered crone?

Throughout the land the blowing winds,
Spiced breezes and rivers and streams,
And bells in steeple and tower
Scatter the secret news abroad.
But who can tell what sudden power
May lurk at the bend in the road
Where the forest begins?

This land has killed the enemy's trust
In his eyes;—small spoor in the mud
May be false or hoofmarks in the dust.
Cunning may lurk on every tongue,
—In the reapers song,
In the stroke of the woodman's axe,
In the lullaby and the cradle that creaks.

THE FUNDAMENTALS OF JAINISM

[We publish here the second and last instalment of this essay by **Professor Prithvi Raj Jain, M.A., Shastri**, of the S.A. Jain College, Ambala City. It was one of the essays specially prepared for discussion at the Indian Institute of Culture, Basavangudi, Bangalore, in connection with the Mahaveera Jayanti Celebration sponsored jointly by the Institute and the Jain Mission Society. It was considered on April 17th at a Discussion Meeting under the chairmanship of Dr. H. L. Jain, Retiring Principal of Nagpur College, Nagpur.—ED.]

II

Substance is classified in Jainism as follows:—

1. *The Soul or "Jiva."* Consciousness is the very essence of the soul. In its pure and natural form the soul is believed to have unlimited knowledge, perception, strength and bliss. The inherent characteristics are the same for all souls. Souls are divided into two classes: emancipated (*Mukta*) and worldly (*baddha* or *samsarin*). The emancipated souls have purified themselves of the dross of Karmic matter, risen to the highest *loka* and attained infinite knowledge and perception and unmixed bliss.[1] The worldly souls are in embodied form, clouded by the Karmic matter which gives rise to various pleasures and pains according to its nature and intensity.

The Jains believe that all living beings are self-existent and eternal, found originally in an impure condition but with the potentiality of purifying themselves. Once they become pure or liberated, no power on earth can stain them. Souls are different from the body and are infinite in number. The soul

is possessed of knowledge and perception, is immaterial in its pure form, is the doer of all actions, is of the size of the body it occupies at the time, is the enjoyer of the fruits of its actions.[2]

It is tasteless, colourless, odourless, unmanifest and has intelligence as its quality. It is soundless, without any distinguishing mark and without defined configuration.[3]

2. *Matter or "Pudgala."* Matter is regarded as liable to integration and disintegration. Material substances can combine to form larger and larger wholes and can also break up into smaller and smaller parts, ending in *anu* or atoms. Matter possesses touch, taste, smell and colour.[4] It is divided into atoms and molecules[5] (*Skandha*). Two or more atoms may combine to form bigger molecules. All substances

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1 *Panchastikayasamayasara*, 28.
2 *Dravya Sangraha*, 2.
3 *Pravacharasara*, 2. 80.
4 *Tattvarthadhigama Sutra*, 5. 23.
5 *Ibid.*, 5. 25.

except the soul are devoid of consciousness. The atoms, according to Jainism, are fundamentally alike, having the above-mentioned qualities and not different for earth, water, fire and air, as in the Nyaya system.

3. *Space or "Akasha."* Substances must have room to exist. That which affords this room is called *Akasha*. *Akasha* is of two kinds: *Lokakasha* (the space containing the world of souls, matter, time, etc.) and *Alokakasha* (the empty space beyond such a world).

4. *Time or "Kala."* The substance responsible for modifications and changes in things is known as time. In its absence nothing could continue to exist or undergo a change.

5 and 6. *"Dharma"* and *"Adharma."* These two substances are a distinguishing feature of the Jain system. They do not mean virtue and sin as these words ordinarily imply. The Jains believe that there must be some substances which help souls and material objects to move or to rest. These are known as *Dharma* and *Adharma*, respectively. Just as water helps a fish in its movement in the river or the shade of a tree helps a passer-by to take rest, so these two substances help worldly objects in their movements and rest. They do not make them move or rest, but simply perform the function of assistance. It is due to them that the division of *Lokakasha* and *Alokakasha* is inferred. There would be no end to the upward movement of the liberated soul if these substances did not exist.

Jains do not believe in a personal, eternal God who has been from the start all-pervading, pure, omniscient and all-powerful and is also the creator of this universe. In Jainism the deified liberated souls, countless in number, take the place of God. The aim of their devotion is merely to guide and inspire a sincere devotee to follow in their footsteps.

The individual soul can attain Godhood by continuous efforts. It is the human soul which, on complete purification from foreign Karmic matter, attains to the highest level of divine perfection. Thus in this system man himself becomes God, depending upon his own help. The following words of Shri Jawaharlal Nehru may well be regarded as a tribute to the Jain point of view concerning God or deified human souls :—

It has always seemed to me a much more magnificent and impressive thing that a human being should rise to great heights mentally and spiritually and should then seek to raise others up, rather than that he should be the mouthpiece of a divine or superior power. Some of the founders of religions were astonishing individuals, but all their glory vanishes in my eyes when I cease to think of them as human beings. What impresses me and gives me hope is the growth of mind and

spirit of man, and not his being used as an agent to convey a message.[6]

The theory that there is one personal God with virtues and powers for ill, controlling all the activities of the universe, cannot produce desirable moral qualities in the heart of the worshipper. Aldous Huxley rightly maintains that

> belief in a personal moral God has led only too frequently to theoretical dogmatism and practical intolerance... and to the commission in the name of the divinely moral person of every kind of iniquity.[7]

The basic feature of the Jain conception of God is that worship is absolutely impersonal and all human souls worthy of Godhood are given reverence without distinction of colour, caste or country. The *Jaina Navakara Mantra,* recited by the Jains many times a day, pays homage not to individuals but to five classes of *Parameshthins* (Supreme Ones):—

1. *Arhats,* embodied souls which have attained omniscience.

2. *Siddhas,* who have discarded even the body and attained final liberation.

3. *Acharyas,* heads of the monastic order.

4. *Upadhyayas,* teacher-saints.

5. *Sadhus,* ordinary ascetics.

Every known object has innumerable characters or *Dharmas.* Only *Arhats* or omniscient souls can know an object in all its various aspects. Our knowledge is relative and partial. Consequently our judgments about a thing are true only from a certain standpoint. We cannot claim that an object exists only in the way or form in which we know it. Others may see it from a different angle. It is also a common experience that after the lapse of some time the same object seems to us different. The Jain system believes in realism and holds the existence of all objects to be real. The standpoint from which the Jains explain the existence of the universe is known as *Syadavada* or *Anekantavada.*

Critics often say that it is impossible for an object to exist and not to exist at one and the same time. But the object is existent from one point of view and non-existent from another. The object "man" exists as a man but has no existence as an animal. We can prove the existence of the table as a table, but as a bench the table has no existence. Hence ordinary human beings cannot pass absolute judgment about any object as not all its characters are within the scope of our knowledge.

So, according to the Jains, every judgment should be qualified by the word "*Syat*" or "somehow" or "from a certain point of view," to avoid possible false statement and the causing of misapprehension.

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[6] *The Discovery of India.*

[7] *Ends and Means,* p. 301.

On the basis of *Syadavada* the Jain logicians have developed the *Saptabhanginaya* or the seven forms of judgment, the details of which can be learned from ancient works as well as from the scholarly writings of some distinguished modern scholars of Jainism.[8]

Syadavada aims at harmonizing seemingly discordant doctrines and teaches us toleration as well as intellectual freedom. Dr. S. C. Chatterjee and Dr. D. M. Datta have pointed out the beneficial effects of the *Syadavada* theory :—

The principle underlying *Syadavada* makes Jaina thinkers catholic in their outlook. They entertain and accept the views of other philosophers as different possible versions of the universe from different points of view. The only thing that the Jainas dislike in other thinkers is their dogmatic claim that they alone are in the right. This claim amounts to the fallacy of exclusive predication (*Ekantavada*). Against such a fallacy of philosophical speculation a protest has been raised recently in America by the Neo-realists, who have called it the fallacy of exclusive particularity. But no Western or Eastern philosopher has so earnestly tried to avoid this error in practice as the Jainas have done.[9]

Turning to Jain ethics, the *summum bonum* of the Jain religion is the attainment of salvation or *Moksha,* which means freedom for ever from an endless circle of births and deaths in the various forms of gods, human beings, animals or infernal beings. This freedom is gained through one's own steady and strenuous striving. The path leading to this salvation consists of right vision or faith, right knowledge and right conduct.[10]

The bondage of the soul from times immemorial is regarded as real, although the soul is inherently perfect and pure and can remove all obstacles and attain perfect illumination. For this purpose the soul must willingly subject itself to a series of practical disciplines, rules of conduct and various internal and external penances. The stages of spiritual development, about 14 in number, are called technically *gunasthanas.*

The Jain Tirthankaras were aware of human weaknesses. They knew that the path of renunciation is not easy for all to follow. Hence they preached and propagated two sets of rules of conduct—one for monks and the other for householders. It is repeatedly stressed that both sets of rules are *Dharma,* or the Virtuous Path. The path of the householders does not lead to sin.

The Jain monks and nuns are required to practise the five great vows in their perfect and highest possible forms : Non-injury, Truth-

[8] *Syadavadamanjari* ; *Syadavadaratnakara* ; *Saptabhangitarangini* ; *Ashtasahasri* ; *Prameyakamalamartanda* ; *The Jaina Philosophy of Non-Absolutism : A Critical Study of Anekantavada,* by SATKARI MOOKERJEE ; etc.

[9] *An Introduction to Indian Philosophy,* p. 93.

[10] *Tattvarthadhigama Sutra,* 1. 1.

fulness, Non-stealing, Celibacy and Non-attachment to worldly objects. Their life is one of complete self-help. They are not to be a burden on society in any way. They always travel on foot, wear the fewest possible clothes (some even discard clothing altogether), have no house or property of their own and are expected to know many languages for the purpose of propagating the message of peace among the people of different nations. They keep to a simple, purely vegetarian diet, just sufficient to keep body and soul together, beg their food from different houses and have neither attachment nor enmity towards any living being. The detailed rules for their conduct are given in the *Acharanga Sutra*, the *Dashavaikalika*, the *Uttaradhyayana* and the *Tattvarthadhigama Sutra*, etc.

Shravakas and *Shravikas*—male and female householders—are also expected to follow these vows, though in a somewhat modified form. They have to practise some other important vows also. They take no food after sunset. They are enjoined to earn their livelihood in a just manner, to help the needy and the poor, to show reverence to the ascetic order, to study religious scriptures and to be tolerant to other faiths. Monogamy, and that also with the practice of self-restraint, is regarded as the ideal form of marriage. Honest dealings are emphasized. One Acharya has said:—

Even the virtuous cannot accumulate heaps of wealth by honest earnings. Has any one seen the rivers flooded with pure water?[11]

Honest and just living does not lead to hoarding. By it one can earn only enough to make both ends meet. Jain householders in general have been peace-loving, faithful and upright throughout their history. Their rules of conduct can be learned in detail from the *Upasakadashanga*, the *Yogashastra*, the *Ratnakarandashravakachara*, etc.

The matter which so far has kept the soul in bondage and has prevented it from attaining final liberation is known as *Karma*. It is bound up with the soul. It is regarded as material and of very subtle form. Every action, every word, every thought, produces, besides its visible effect, an invisible transcendental one which, under certain conditions, materializes in reward or punishment, according to its nature or force. The intellectual, spiritual or material differences found in various beings are understood to be the result of the different individual *Karmas*. *Karma* has eight main divisions, each with many subdivisions. The Jain Acharyas have given an exhaustive account of the various *Karmas*, dealing with the problem in minute detail. Readers are referred to the *Gomattasara Karma-kanda* and the *Karmagranthas*, etc., for a full account of the problem. Dr.

[11] GUNA-BHADRA: *Atmanushasana*, 45.

Glasenapp considers that "in no other system, perhaps, has Karma been taught to be of such concrete, realistic, physical nature as here."[12]

From the above brief account the antiquity and independence of Jainism and its salient features can be seen. It has been well written that Jainism is the means to the introduction into this mundane world of a reign of peace, ordered harmony, and reasonable sweetness which are most wanting in these days of rank materialism and uncompromising self-aggrandisement, wherewith this blessed land of Bharata has become surcharged.[13]

P. R. JAIN

POETS AND POETRY

Poets have occasionally offered definitions of poetry or declared that it is inherently indefinable. An attempt to analyze the precise nature of the appeal of poetry was made in Sanskrit poetics. Anandavardhana, a Kashmir poet, contended well over a thousand years ago that the soul of poetry is *dhvani*, the subtle suggestion of an appealing meaning which in various ways produces *rasa* or the resonance of æsthetic satisfaction in the responsive reader. No one can complain that poets have not said enough on poetry.

But poetry is seldom discussed publicly by two poets belonging to completely different generations. This happened, however, when the B.B.C. broadcast such a discussion between James Stephens and Dylan Thomas which *Encounter* (November 1954) reproduces.

Dylan Thomas held a view slightly similar to that of Anandavardhana: Poetry is "memorable words-in-cadence which move and excite me emotionally."

James Stephens declared that "the poet is a fellow who can take hold of a thought and make it sing."

Of course much depends upon the receptivity of the reader. Carlyle said with epigrammatic exaggeration that a man is a poet who can read a poem well. Perhaps he was only suggesting that to the truly sensitive reader of a fine poem, the world can never be the same again. As Dylan Thomas pointed out:—

> A good poem helps to change the shape and significance of the universe, helps to extend everyone's knowledge of himself and the world around him.

This important statement only echoes what Shelley said so inspiringly in his ill-understood "Defence of Poetry":—

> ...poetry defeats the curse that binds us to be subjected to the accident of surrounding impressions....it equally creates for us a being within our being. It makes us the inhabitant of a world to which the familiar world is a chaos....It compels us to feel that which we perceive, and to imagine that which we know. It creates anew the universe, after it has been annihilated in our minds by the recurrence of impressions blunted by reiteration.

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[12] *The Doctrine of Karman in Jain Philosophy*, p. viii.

[13] NAHAR AND GHOSH: *Epitome of Jainism*, p. xvii.

SILVER JUBILEE REPRINTS: I

[In this Silver Jubilee year we shall be reprinting suitable articles from the first volume of THE ARYAN PATH as announced in our last issue. The following is from Vol. I, No. 1, for January 1930.—ED.]

CONCERNING THE TITLE "THE ARYAN PATH"

[**Professor A. V. Williams Jackson** is too well known for any introduction. The highest authority in Iranian philological lore, his services to allied tongues and subjects have been and are of acknowledged value. At Columbia University, New York, he is esteemed by his pupils as few professors are, not only for his deep learning and his painstaking teaching, but also for the nobility of his character, for his sunny disposition and his equal-mindedness in all events.

It is a real pleasure that we find ourselves in a position to give his article the place of honour in our first number. It raises before the reader the ideals which our name invokes—those of Universality, of the Life of the Spirit, of the Light that comes from Great Souls of every land and era.

He begins his article with the well-known question: "What's in a name?" We say: "Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and 'leaveth wherever it goeth.' Carlyle thought that 'there is much, nay, almost all, in names.' 'Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus,' he wrote.

"The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow 'to be an all-overshadowing tree' on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view."—EDS.]

"What's in a name?" said Shakespeare once. The choice of such a title as "The Aryan Path" is particularly felicitous for an international review which has for its aim the publication of articles that represent what is best in both Western and Eastern cultures. The term "Aryan" recalls the common heritage which the Occident shares with the Orient and the union growing ever closer between them, while the word "Path" itself opens vistas of the way that leads toward the light.

Christ himself, in summing up the light of his spiritual predecessors, used the image when he said, "I am the way, the truth, and the life" (John, 14. 6). The Greek word

hodos, "way, road," as there employed, has connotations that may be compared with "path," even though the words have not a common origin. By derivation the English word *path* may possibly be connected with Sanskrit *panthan, path,* Avestan *pantan, path,* Old Persian *pathi,* and compare Greek *patos,* "path," Latin *pont-em,* "path bridge," and kindred words in modern European languages. The word is attested in the Eastern branches of Indo-European; in Indo-Iranian, Armenian, Slavic and Baltic; see A. Maillet, in *Indian Studies in Honour of Charles Rockwell Lanman,* p. 4, Cambridge, Massachusetts, 1929. The use of the word "path" in a symbolic sense is found in the earliest writings of India and Persia.

Thus the *Rig-Veda,* which is the oldest of all Aryan literary monuments, speaks of "the path of Right"—*pantha-rtasya*—(RV. I. 136, 2, and elsewhere). The designation "path of Right" is here full of spiritual meaning, whatever its usage in the later ritual may have become. Guidance along the spiritual path, moreover, forms the key note of the Upanishads. A single quotation will suffice: "This is the path (way) to the gods, the path (way) to Brahma" (*esa devapatho Brahmapatho, Chandogya Upanishad,* 4. 15. 6). In Buddhism we all are familiar with "the noble eightfold path," (*ariya atthangika magga*) namely, that of right belief, right resolve, right speech, right behaviour, right occupation, right effort, right contemplation, right concentration, (*e.g., Digha-Nikaya, Sutta* 22). Furthermore, the name of a famous Buddhist work is *Visuddhi-magga,* "the Way of Purity," the Pali word *magga,* like the Sanskrit *marga,* "way, road," being synonymous with "path," a natural interchange also in other languages.

Turning to Persia we may note that Zoroaster, the Prophet of Ancient Iran, seven centuries or more before the Christian era, similarly employs the word "path" with a symbolic connotation. In his Gathas, or metrical sermons, he preaches to the people about "the right paths of weal (salvation), the true ones, to the worlds where Ahura (God) dwells" (*erezush savanho patho,* etc., *Yasna,* 43. 3); likewise elsewhere in his exhortations he uses the expression "the right paths." Generations later, or about 500 B.C., the great Persian king Darius I, a worshipper of A(h)uramazda, Ormazd, caused to be carved around his future tomb that was hewn high in the rocky cliff at Naksh-i Rustam, in Southern Persia, a historic inscription, the last words of which record his behest to each and all of his subjects, "abandon not the path which is right" (*pathim tyam rastam ma avarda,* NRa. 58-60).

Instead of confining the quotations to the literature of our Aryan kinsmen in India and Persia, it would be easy, if time and space permitted, to add illustrations from Greek, Latin,

and other literatures. To follow "the right way of life" (*rectam vitae viam*) was a watchword of Cicero and the Roman poets; instances might be multiplied. Enough, however, has been adduced to show how happy is the choice of the word "Path," and "Aryan" alike, in the title of this magazine which merits the heartiest of good wishes for assured success in its high aims.

A. V. WILLIAMS JACKSON

THE UNIVERSALITY OF THE RAMAYANA

The Journal of Oriental Research, Madras, (Vol. XXIII, Parts I-IV) contains a complete record of an illuminating lecture on "The World of Valmiki" delivered by Shri N. Raghunatha Iyer at the Madras Sanskrit Academy. Critical literature concerning the *Ramayana* accumulates with increasing rapidity. If it has not yet attained the speed of production of new Shakespearean criticism, it has already exceeded the amount written on any other epic. This proliferation of expository and commentative literature on the *Ramayana* is likely to call forth a clamour for the study of the original texts. (The preparation of a definitive text by the Collation Section of the Baroda Oriental Institute is of course a most worthy endeavour).

Shri Raghunatha Iyer shows a percipient, mature mind and a receptive, generous heart in his comments on the "dominant notes" of the epic and on most of its main characters. Two topical reflections may be mentioned here.

> Because Vali quoted *Dharmasastra* Rama too went at it hammer and tongs. But he knew—and Vali came to agree—that you cannot understand the scriptures by making an *ad hoc* raid upon them as our social reformers do. You have got to live the good life.

Here is an important lesson for those of us who wish to improve and alter any set of social customs and institutions. The more ambitious and radical a programme of reform, the greater the need for proper preparation, for spiritual self-discipline. This is ultimately the difference between the constructive, non-violent reformer who produces permanent results in a quiet way and the noisy, nihilistic revolutionary who rejoices in demolishing the icons and idols cherished by others but inevitably invites a violent counter-revolution.

Shri Raghunatha Iyer offers another topical reflection on the *Ramayana* which is applicable to men and nations today with particular poignancy :—

> Valmiki would seem to think that no differences of race, language or culture need inhibit that *maitri* which the world so sadly lacks today. On the other hand he looks upon it as the golden strand on which may be threaded the rich diversity of our human lot.

> But true friendship can only be among those who respect the basic human virtues of kindliness and compassion. The friendship of Vali and Ravana was based on ideology. The friendship of Sugriva and Rama was based on the fundamental decencies.

Spiritual and moral bonds will always be stronger because they are always more satisfying than intellectual and ideological ties. Unlike a *Sangha* of saintly men, a brotherhood of bandits is a temporary contrivance and therefore continually uncertain and unstable. Political alliances between parties or nations will be dependable and effective only if they are based upon mutual appreciation and trust and not if they are centred merely upon a common enemy or similarity of doctrinal affiliation. Have not the Great Powers (which are more concerned with securing satellites than with winning friends) something to learn from the *Ramayana*? Is it inconceivable that Valmiki could be a better guide than Machiavelli in our Atomic Age?

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A TRUE PATHFINDER"

By W. Stede

The Aryan Path!

Truly Aryan means truly noble:

(1) in spirit, reflecting the unsurpassed grandeur of the mysterious Universe in man's aspiration;

(2) in thought, mirroring the steadiness and reliability of the Divine Laws, creating faith and demanding submission, hallowing a nobility of purpose;

(3) in action, aiming at harmony among all forms of life and rooted in the nobility of compassion.

The Noble Path is the endless going forward to the secret goal, never attainable yet ever present, attracting irresistibly all the striving and longing of the human soul.

The Aryan Path has been a true pathfinder for these ideals during 25 years. May it continue to be one for the blessing and uplift of noble men!

W. Stede

II.—"A FINE INTERPRETER BETWEEN WEST AND EAST"

By Clifford Bax

I have contributed to The Aryan Path, in a very modest capacity, since 1933. Twenty-one years.... Yes, and I hope that the magazine, which is a fine interpreter between West and East, may continue for at least another 50 years.

Clifford Bax

III.—"PROUD HEAD OF MATURITY AND WISDOM"

By Ivor B. Hart

I am glad to add my tribute and congratulations to The Aryan Path in achieving its 25th birthday. It was conceived and launched at a period of hope for the East and of growing apprehension of ideological upheaval in the West, and it has survived the vicissitudes of a World

War to rear a proud head of maturity and wisdom. Its pages have been illumined by the thoughtful writings of distinguished thinkers, and its dual mission of showing the thoughts and teachings of the East to the West and of the West to the East it carries on with undiminished vigour and power.

May THE ARYAN PATH continue to flourish !

IVOR B. HART

IV.—"BROAD-MINDED ACCEPTANCE"

By MARGARET SMITH

Believing, as I do, that the mystics have had—and still have—a great contribution to make to the enlightenment and spiritual welfare of mankind in showing them the way to God, I am grateful to THE ARYAN PATH for its broad-minded acceptance of contributions which perhaps may have helped to lead its readers onward and upward in their way through life. Mine have been mainly on the subject of Islamic mysticism, but also on Christian, Neo-Platonic and Jewish mysticism. I hope they have fulfilled their purpose.

MARGARET SMITH

V.—"THE VALIDITY OF THE ARYAN WAY"

By C. RAJAGOPALACHARI

The THE ARYAN PATH has completed twenty-five years devoting itself to the sole object of "showing the noble, old Path to the travellers of today." These twenty-five years have in India seen great travail and great changes in politics. But nothing has happened to throw doubt on the validity of the Aryan way. With the historian Arnold Toynbee let us join in prayer:—

Marcus (Aurelius), recluse in the palace and hermit in the camp, teach us too to make the flight of the Alone to the Alone amid the bustle of this busy world.

All ye who have also served God, though ye were uncloistered and unwithdrawn, teach us too how to be in the world yet not be of it.

C. RAJAGOPALACHARI

NEW BOOKS AND OLD

SCIENCE IN ANCIENT CHINA*

In his preface Dr. Needham tells us that the contribution of the Chinese to science and technology still remains clouded in obscurity, whereas the work of the Egyptians, Sumerians, Babylonians and others has been both recognized and explored. Why should the science of the Chinese have remained more or less at the empirical stage, although between the 3rd and the 13th centuries they succeeded in maintaining a level of scientific knowledge unapproached elsewhere? And how is it that European scholars have for so long been only dimly aware of that vast and complex civilization? There can be little doubt that one of the causes, and perhaps the most potent of all, has been the difficulty of the Chinese written language. Consequently, while Chinese scientists have necessarily become bilingual, hardly a single one in the West could be found with even an elementary knowledge of Chinese. Nowadays this serious deficiency is being remedied, and students everywhere will be very grateful for the Chinese characters supplied in the footnotes and bibliographies of this book, for they form an essential addition to their romanized transcriptions. Incidentally, it is a little misleading for the author to describe the Chinese script as "ideographic" on page 4; for, as a matter of fact, it started with a few pictograms, which were supplemented later by some simple ideograms, but did not become a really efficient means of communication until the phonographic principle was also incorporated.

This book, we are told, is addressed neither to the general public nor to sinologists in particular, but to all educated persons interested in any of the subjects treated. For the transliteration of names it was doubtless wise to retain the familiar Wade-Giles system, but surely a mistake to make an exception by substituting "h" for the apostrophe, which means that we get weird-looking words like *chhin* and others misleading for the pronunciation, such as *tshang*.

After thus examining some peculiarities of the written language, we pass on to a few bibliographical notes on Chinese literature; of those dealing with dictionaries and encyclopædias the first is, as we should expect, on the *T'u Shu Chi Ch'êng*, consisting of 10,000 chapters in 32 sections. For this, the present reviewer many years ago compiled an English alphabetical index, of which Dr. Needham speaks approvingly on the whole; but he also points out, as "a serious defect," that it does not give the titles and names of authors of certain books which are reproduced in the Encyclopædia. And he adds:—

> ...the entries selected by Giles seem rather whimsical to the historian of science, who will find among them, for example, "tiddly-winks" but not "tides."

The answer to this criticism is simple enough: nothing at all was "selected" by me. After translating into English the names of *all* the subjects treated, I merely arranged them in alphabetical order. And it was the compiler, not I, who decided to include the Chinese game corresponding to our tiddly-winks, but to say nothing about tides.

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* *Science and Civilisation in China.* By Joseph Needham. With the research assistance of Wang Ling. Volume I: Introductory Orientations. (Cambridge University Press. xxxviii+318 pp. With Illustrations, Tables and Maps. 1954. 52*s.* 6*d.*)

This is followed by much longer geographical and historical introductions, both well illustrated with maps and photographs. The latter is an excellent survey, filling 76 pages, of the whole drama of Chinese history down to the time of the Jesuits and the beginning of the Manchu dynasty. Three books in English, we are told, have been described by a friend of our author as "the least bad" of all books dealing with this difficult and intricate story: those of Fitzgerald, Wilhelm and Goodrich; so presumably Dr. Needham has based his own account on them.

If there is one fault to be found with this remarkable work so far as it has progressed at present, it is that the details of its arrangement are much too minute and elaborate: so far from helping the reader to track down what he wants, they actually serve as an obstacle to his finding it. An idea of what is meant by this may be gained by referring to the complicated "Plan of the Work" on pp. 18 and following. A few minor points may also be noted. Speaking on p. 155 of the Taoist philosopher Lieh Tzu, Dr. Needham says that the existence of any philosopher of that name is highly doubtful. To my mind, there is very little doubt in the matter. With the exception of a few obvious interpolations, his whole treatise, especially the numerous anecdotes with their delightful ironic humour, is written in a style which has no parallel that I know of anywhere else in Chinese literature.

Among the names of many lesser foreign writers, the absence of Robert Morrison, author of the first great Chinese-English and English-Chinese dictionary and a translator of the Bible into Chinese, is surprising, to say the least. "Hsüan-tsang," not Hsüan-Chuang," is the accepted spelling of the name of the famous Buddhist pilgrim. Confucius' "short tenure of office" in the State of Lu is mentioned on p. 95. It is now fairly certain, however, that Confucius never held any official post in Lu or elsewhere. The two famous poets, Li Po and Po Chü-i, are referred to on p. 127 as Li Pai and Pai Chü-i.

All serious students, and many others too, will be delighted to learn that the whole work in seven volumes is already completed in manuscript, so that publication can now go steadily on. It bids fair to be the most comprehensive and useful collection of its kind that has yet seen the light.

LIONEL GILES

WHITEHEAD AS A CONVERSATIONALIST*

When Plato recorded the conversations of Socrates and his friends, he used imagination more than memory and, we have reason to suppose, mingled his own philosophy with that of his Master. Boswell was more of a human dictaphone though he succeeded in communicating almost as much of his own personality as of Johnson's. Mr. Price is in the line of Boswell, and even more of Eckermann, both as a faithful reporter and as one with a talent for drawing his subject out. As a shorthand reporter in youth and a journalist with thirty years' practice in recording the conversation of others he was an expert in the task he undertook. His subject was unaware for seven years that he was keeping their conversations in his Note Books. But by that time their relationship had become so spontaneous and familiar that

* *Dialogues of Alfred North Whitehead.* As recorded by LUCIEN PRICE. (Max Reinhardt, London. x+386 pp. 1954. 25s.)

the knowledge made no difference. Whitehead, however, read in typescript all that his friend and admirer had written and continued to write during four subsequent years and passed it as substantially correct. To what extent Mr. Price succeeded in capturing and communicating Whitehead's manner as a talker, only those who had the privilege of listening to him can know. But he has created the illusion of lively conversation and, gradually, the impression of a distinctive person. Philosophers seldom write with grace and clarity, though there are shining exceptions. And Whitehead's style as a writer was often difficult. He confessed that, unlike Bertrand Russell with whom he collaborated in their great work, *Principia Mathematica*, and who loved and composed in words, he himself did not think in words, but began with concepts, which he then tried to put into words. This possibly explains why his thought is profounder than Russell's, but his expression often less happy. But in these conversations, as Mr. Price has recorded them, he spoke directly and precisely, and, if there is not much charm, his thought was always compact and never laboured under his learning. As soon as he knew what was on hand, he urged that any tendency to monologue or long speeches of his own should be avoided. But, in fact, Mr. Price from the beginning had varied his record with the remarks of other speakers who were often present and particularly with those of Mrs. Whitehead, who gave a domestic air to many of the occasions and acted as a foil to her husband. Her remarks and those of others are seldom important, but they maintain and vary in a natural way the flow of thought.

So much for the style of the book. It is lively and readable and the background of changing seasons and different rooms is pleasantly sketched in. What of the quality of the thought which it enshrines? I confess that I am a little disappointed. In his introduction Mr. Price describes how frequently Whitehead's physical presence seemed to have become only a transmitter, so intense was his preoccupation with ideas. "He, the thinker, seemed to have vanished in the vastness of his own thought." The conversations seldom bear out this idealized portrait. Throughout the book we get the impression, not so much of a master of wisdom, a man of sensitive spiritual insight, as of a very able, all-round thinker whose interests were firmly attached to the affairs, historical, social, and contemporary, of this world. Doubtless he was right to deplore the fact that the humanities, as taught in universities and derived from Greece and Rome, had divorced the life of contemplation from the practical world. But too great an engrossment in that world can hinder the growth of those qualities of inward awareness which distinguish the seer from the thinker.

All his life Whitehead was a University teacher, first at Cambridge, then in London, and, during his last twenty years, at Harvard. He helped to initiate a revolution in mathematical thought and he perceived, as few others, the real significance of science in the modern world. These were great achievements and what made him so much more than an academic highlight was undoubtedly his ever-present sense of the infinite beyond and within every finite form. He repeatedly stressed this in his talk:—

> I wish I could convey [he once said] this sense I have of the infinity of possibilities that confront humanity—the limitless variations of choice, the possibility of novel and untried combinations, the happy turns of experiment, the endless horizons opening out. As long as we experiment...we and our societies are alive; when we lose them, both we and our societies are dead, no matter how externally active we and they may be, no matter how materially prosperous they and we may appear.

The same conviction made him abhor dogmas and the treating of half-truths as whole truths. Christian theology he thought one of the great disasters of the human race. It was, he remarked, the dissolution of Newtonian physics,

when he was a young man, and the collapse of certitude where it was supposed to be least assailable that most affected his thought. But his outlook was really determined from within, though as a member of University faculties he was constantly aware of the danger of substituting static thought for dynamic discovery. For him æsthetics came before both morals and logic. "What is wanted," he remarked, is not so much knowledge as "an immense feeling for things." It was this belief in intuitive experience which kept his mind active and perceptive to the end. In this book we enjoy the company of such a mind as it indulges pleasantly in reminiscence or ranges over a great variety of topics from the general to the particular. On matters beyond his spiritual reach, on Buddhism, for example, or pacifism, he could be trivial and perfunctory, and Eastern thought seems to have been a closed book to him. But to much that men ask and discuss in intelligent circles he had the answers.

HUGH I'A. FAUSSET

Living Biographies of Great Philosophers. By HENRY THOMAS and DANA LEE THOMAS. (Bharatiya Vidya Bhavan, Bombay. 285 pp. Reprinted 1954. Re. 1/12)

One work of the Bharatiya Vidya Bhavan, an institute of Indian culture in Bombay, is to bring out in English, as well as in eight of the principal languages of India, literary works which could contribute towards self-education of the highest order. Realizing that true culture is not limited by frontiers or differences of nationality, the Bhavan plans to cover in its range of publications much of the finest, not only in Indian, but in world literature.

Its latest publication, *Living Biographies of Great Philosophers*, is a reprint giving the lives and philosophies of 20 of the greatest thinkers of the Western world, finely written by Henry Thomas and Dana Lee Thomas. This work should prove of much value not only to lovers of philosophy but to all who appreciate good literature.

Commencing with Plato and his account of Socrates and his ceaseless quest for truth, the authors lead us through the centuries along a golden path of shining thought.

Though the doctrines expounded are varied and diverse, ranging as they do from the coldly impersonal perfection of Plato to the intense egoism of Nietzsche, from the negative melancholy of Schopenhauer to the gentle humanity of Emerson, there is, nevertheless, one common factor discernible throughout, *viz.*, the desire to find true happiness for all mankind.

To compress so profound a subject into about 300 pages must have been an infinitely difficult task. The authors have accomplished it with ease and brilliance, combining exhilarating substance with impeccable language, to produce a book that makes really inspiring reading.

ROSHAN KOTHAWALA

New World of the Mind. By J. B. RHINE. (Faber and Faber, Ltd., London. xi+291 pp. 1954. 18*s.*)

The researches of Dr. Rhine at Duke University, North Carolina, have attracted world-wide interest and his previous books on the manifestation of the "Psi" factor (telepathy, precognition, clairvoyance) are by now well known. In this more recent work, he first reports the latest progress made and then looks at the new world he and his fellow parapsychologists have been exploring and tries to discern some of its main features.

Telepathy and precognition cannot be fitted into the space-time schema of which science makes use and, this being so, many scientists have, not unnaturally, refused to accept them as proven. Yet sooner or later recognition of these mysterious faculties of the human mind will be forced upon them and some new framework will have to be made for their reception. Dr. Rhine is, therefore, undertaking a very necessary task in attempting to define the relationship between the world of science and what he calls the "New World of the Mind."

Naturally the part of this book that will interest readers of THE ARYAN PATH most is that in which the relationship of parapsychology to religion is discussed. Here Dr. Rhine is a little disappointing, for he clearly has no deep feelings on the subject of religion. He rightly points out that "the chief enemy of religion, at least in the Western World, has been the philosophy of materialism" and then states that the findings of the parapsychologist serve to weaken the materialists' position. No one can doubt this and those of us who deplore the widespread and uncritical acceptance of materialism by the young and inexperienced Western mind are grateful to the parapsychologists for their help in counteracting this tendency. But, unfortunately, Dr. Rhine uses the word religion in his book in its narrowest sense, meaning by it orthodox Church Christianity alone. This being so, he is inclined to look upon the institutionalized religion of the West as an opponent to further scientific progress, including progress in parapsychology, rather than as its natural ally and friend, such as a more liberal type of Christianity would undoubtedly be. And this is a pity, for if he had taken a wider view of religion, he would have found amongst the great world religions, and particularly among those originating in India, ideas that would have helped him in finding his way about in the dark and mysterious world he is trying to explore. Yet, in spite of the weakness of the chapters dealing with the relationship of the "Psi" factor to religion, I am still able to recommend Dr. Rhine's book to the readers of THE ARYAN PATH. There is much in it that they will find of very great interest.

KENNETH WALKER

Primitive India. Expedition "Tortoise" 1950-1952, Africa—Middle East —India. Translated from the French of VITOLD DE GOLISH by NADINE PEPPARD. (George G. Harrap and Co., Ltd., London. 52 pp. 80 Photographs. 1954. 30*s.*)

I wonder how many Indians know much about the Bondos, the Gadabas, the Kanis and the Todas? These are the primitive tribes which three observant Frenchmen visited, and they live remote from each other. The book shows that they are indeed primitive but, apparently, pacific—with the possible exception of the Bondos. Our French friends' guides were not eager to take them into the Bondo country. It seems that none of these tribes have advanced in religion beyond animism.

This handsome volume is magnificently illustrated with eighty photographs, of which a number are in colour; and it would be hard to overpraise the superb photography of the travellers or the superb reproduction by the publishers.

We are told that there are now only five hundred Todas, the reason being that they have very little resistance against disease. Possibly, also, they have outlived their place in human evolution. Considering how many handsome people there are in India, it is surprising to find how crude and plain are the men and women who figure in these illustrations.

CLIFFORD BAX

Dangerous Ghosts. By ELLIOT O'DONNELL. (Rider and Company, London. 208 pp. 1954. 15*s*.)

Mr. O'Donnell has written more than forty books on ghost lore and the macabre. *Dangerous Ghosts* is, we understand, his forty-sixth. It is concerned with anecdotes about hauntings, rather than with any attempt to explain or relate them to other ghostly phenomena. The author gets over this difficulty by saying that

> to give a definite cause or reason is impossible, so many phenomena are seemingly purposeless and their origin shrouded in mystery.

We are expected to content ourselves with such tit-bits of information as "Ghosts apparently take a peculiar pleasure in harassing and tormenting clergymen and their families." For the rest, the book is full of stories of appearances, purporting to be true, but bearing only the slightest testamentary evidence, and sometimes none at all. There are ghosts of all sorts, family, "lone wolf," and "stinking" spectres, who glow with a leadenish blue light and are said to emit a foul smell of putrefaction.

In a book which seems to have no purpose beyond entertainment, one idea emerges by implication. We are left wondering whether these dangerous ghosts are half as queer as the people who believe in them.

DENNIS GRAY STOLL

Perceptualistic Theory of Knowledge. By PETER FIREMAN. (Philosophical Library, New York. 48 pp. 1954. $2.75)

This is an essay on logic outlining the chief modes of thinking by which we acquire knowledge. It bears the impress of fresh thought on the part of one not brought up in the academic tradition. The author is a chemist by training, which makes the effort all the more creditable. His is a realistic point of view basing knowledge on perception, which is more complex than sensation. He illustrates the further modes of synthetic and analytic thinking by means of scientific examples. He rejects the *apriorism* of Kant and the abstractions of recent mathematical logicians like Bertrand Russell.

But the work shows no awareness of the vast developments in epistemology since Hegel, both in idealistic and realistic schools, in regard to the criteria and validity of knowledge. For instance, he speaks of percepts and repercepts (ideas) as *counterparts* of facts without considering the theories of correspondence, of independent quality and coherence in regard to the relation between idea and reality.

The failure to develop the higher implications of the intuitive element in all knowledge excludes the higher ranges of art, religion and morality from the purview of the discussion and diminishes its value.

M. A. VENKATA RAO

Studies in Literature and Belief. By MARTIN JARRETT-KERR, "C.R." (Rockliff, London. xii+203 pp. 1954. 15*s*.)

The theme of these studies can be stated in a phrase: the influence of an author's beliefs on his work. Whether this theme is so over-orchestrated that it is "overlaid," is difficult to determine on a first reading.

It is thought that certain statements of Mr. T. S. Eliot—in *Elizabethan Essays*—are very pertinent to the theme of this book. Father Jarrett-Kerr quotes only one of these statements. He does not agree with Mr. Eliot that the "poet does not think." He holds that Mr. Eliot has "too narrow a conception of thought." But there are other very relevant statements in *Elizabethan Essays*. The poet "expresses the emotional equivalent of thought." And: "To express the emotional equivalent of thought requires as great intellectual power as to express precise thought." It is the poet's "business to express the greatest emotional intensity of his time, based on whatever his time happened to think."

It seems probable that this question of "thought" is a fundamental one. If one agrees with Mr. Eliot, one's view of the influence of an author's beliefs on his work would be different from that presented by agreement with Father Jarrett-Kerr.

Space restriction precludes an adequate survey of these interesting studies. The statement that, at one level, they are a fascinating anthology is in no sense derogatory. The chapters concerned with Calderon, Manzoni, Dostoevsky, Ramuz, Pilgrims or Explorers? (with its interesting assessments of modern writers) contain illuminating quotations—"potted" plots—penetrating criticism—to such an extent that if this book be regarded merely as an anthology, which would, of course, reduce it to its least profound level, it would have to be conceded that it is a unique one.

CLAUDE HOUGHTON

Vinoba and his Mission. By SURESH RAMABHAI. (Akhil Bharat Sarva Seva Sangh, Wardha. 246 pp. 1954. Rs. 3/-)

This brochure chronicles the outward history of the Bhoodan Yagnya Movement in the last three years from the inside, as it were, for the author is a participator in Vinoba's campaign. Though outwardly Vinoba seems to aim only at transferring land from the landlords to landless peasants, the spirit and technique of his experiment is shown to be a natural continuation of Mahatma Gandhi's *satyagraha*. In Vinoba's hands, *satyagraha* has become a superior alternative to communism. If Mahatma Gandhi's *satyagraha* was a moral equivalent to civil war, Vinoba's Bhoodan Yagnya bids fair to become the spiritual and creative *modus operandi* of social reconstruction. It is developing into a method for effecting a peaceful revolution mobilizing the soul-force of the people in order to revitalize society and State from their rural centres.

Swaraj is being literally built before our eyes through *gramraj* (village self-rule), by healing the social schism with the binding power of love.

Marx's psychological assumption that the rich will never surrender property and power is being falsified before our eyes. 32 lakhs of acres have already been distributed to the landless. The target of five crores (Vinoba's five-year plan) is likely to be reached. If the movement succeeds, it will clarify the synoptic strategy of spiritual revolution bringing advance simultaneously on all fronts of social and political life. It will afford an example of the self-renewal of civilization through true mysticism and spirituality.

M. A. VENKATA RAO

Pain and Other Problems: A Criticism of Modern Philosophers. By J. C. WORDSWORTH. (George Allen and Unwin, Ltd., London. 159 pp. 1954. 12*s.* 6*d.*)

The subtitle of this book is: "A Criticism of Modern Philosophers" and the modern philosophy against which the author is particularly tilting—with considerable skill—is logical positivism. Let the reviewer admit straightaway that it is quite impossible for him to look at this little book without bias, believing as he does that the logical positivists are a public nuisance and that the sooner the present fashion in philosophical thought changes, the better it will be for all of us. It is a pleasure, therefore, to watch the author splintering lances with such men as A. J. Ayer and Professor G. Ryle and holding up to ridicule their philosophical conclusions.

Mr. Wordsworth writes clearly on what is admittedly an exceedingly difficult subject but he would have helped the reader considerably if he had summarized his findings. His book is without a preface and nowhere does he either look forward and tell us what he is proposing to do, or look backwards and remind us of what he has done. As a result of this lack of help, the reader finds it very difficult to be sure of the nature of the author's positive findings on the problem of pain. This is a pity, for this is a provocative, stimulating and interesting book. As the publisher's notice points out, it is a satirical as well as a critical work since the logical positivist philosophy, so widely favoured at the present day, is particularly vulnerable to ridicule, more especially in its treatment of the subjects of art and morale.

The author takes full advantage of his opportunities and provides us with a good deal of amusement at the expense of the great champions of logical positivism, Messrs. Russell, Ryle and Ayer. But, as the reviewer has already admitted, he starts strongly biased in Mr. Wordsworth's favour and this can scarcely be accepted as an objective account of *Pain and Other Problems.*

KENNETH WALKER

Aristotle's Critique of Platonism. By K. V. GAJENDRAGADKAR (Usha Press, Mysore. 79 pp. 1953. Re. 1/8)

This booklet by Professor Gajendragadkar of H.P.T. College, Nasik, was originally the thesis submitted by the author to the Bombay University in 1923 in lieu of four papers of the M.A. examination. It contains a preface by Prof. R. D. Ranade, under whose guidance the thesis was prepared. If the Indian Vedantins, particularly those who have leanings towards Sankara's Advaita, are asked to choose between Plato and Aristotle, they will certainly prefer the former. Plato's boldness of approach to metaphysical problems and conclusions, a certain clearness and neatness in his thought due to burdening it less with naturalistic material, the presence of a strong mystic element, and the doctrine of participation and reminiscence, which is allied to the problem of the relation of the Brahman and the individual, bring Plato closer to the Advaita than Aristotle. It is no wonder therefore that the author chooses to be a Platonist and, besides, attempts to show that Aristotle also "remains a Platonist *malgré lui*" (p. 79). For the purpose, he examines Aristotle's criticism of Plato's theory of Ideas, of transcendence, participation and imitation, of knowledge, of causation and of numbers, and says that, in spite of criticism, Aristotle remains and has to remain fundamentally a Platonist.

P. T. RAJU

A Philosophical Study of the Human Mind. By JOSEPH BARRELL. (Philosophical Library, New York. 575 pp. 1954. $6)

Nothing is so near to each of us as our own mind and, strangely enough, nothing is so shrouded in mystery as its working. No doubt certain advances in specific directions have been made since the time of Aristotle, but when one probes deeper into their nature one wonders whether there has been more gained or lost in insight through the course of the centuries. That psychology has freed itself from the yoke of metaphysical speculation may be considered a great step forward. But whither is it drifting? Has Behaviourism brought more understanding of the self than the philosophers of bygone ages and the so-called dreamers of the East? Our thought is now enmeshed in the network of stimulus and response, and the mechanism of the conditioned reflex is made to do wonders.

It is, however, refreshing to find Professor Barrell attempting a new synthesis of psychological concepts and a more comprehensive understanding of the human mind. He does not wish to dive deeper but to move wider on the surface of the human personality. That his approach is sane and wholesome is guaranteed by the fact that he consciously associates himself with the method of his great countryman, William James. No wonder that the normal mind assumes in his view greater weight than mind in disease. Professor Barrell gives his main consideration to the different types of human minds and works out in detail different forms of extraversion and intraversion. Psychology in the recent past has given considerable attention to the problem of human types. Jung, Kretschmer and others have worked out, each in his own way, the typical ramifications of human personality. Among them the work of Jung and Kretschmer has aroused special interest. Professor Barrell bases his scheme of thought on Jung's division of the personality, though, as an American, perhaps he follows the peculiarities of his own national tradition in psychology. Above all he distrusts the "unconscious" and, like James and unlike Freud, Jung and Adler, he likes to move only from the conscious to the unconscious. He frankly admits, however, that the notion of the unconscious is indisputable.

> One would as soon deny the doctrine of evolution as the concept of the unconscious. Nor does this study deny it. It simply rejects a depth-psychology in favour of a trait-psychology.

It is true that the concept of the unconscious has been much abused. It is not so much the unconscious as the different types of consciousness that demand our attention. Have we reached the summit of consciousness? Is there no going beyond? Since Professor Barrell fights shy of going into the depths, it is perhaps too much to expect him to venture into the heights. There is also a risk involved in every division of minds into types. The individual is exposed to the danger of being submerged in the type and losing his uniqueness, of which it is the function of art to remind us constantly. The individual as a member of a class or a type is only a scientific abstraction and not the living and breathing individual of every-day reality. This leads to the mystery of personality and as a mystery it can only be suspect in the matter-of-fact world of today.

But Professor Barrell in his own way and in his own field has done a laudable work. As he has drawn much upon literature and art for his illustrations, his book is enjoyable and eminently readable. The Section on "Maladjustment and Psychosis," with its interesting discussion of the relation of the "mood-cycle" to individual development, deserves appreciation and the work as a whole is an important contribution to our knowledge of psychology.

S. VAHIDUDDIN

The Symbols of Religious Faith. By BEN KIMPEL. (Philosophical Library, Inc., New York. 198 pp. 1954. $3.75)

This work on comparative religion confines itself to the subject of symbolism in religion. The author surveys the whole field from the *mana* of the primitive tribes to the Trinity, Brahman, Nirvana and Tao of the higher faiths. He uses as a definition a synthesis of Schleiermacher's idea of religion: man's feeling of absolute dependence on the infinite, with Prof. Rudolph Otto's idea of it as being based essentially on the experience of the numinous.

According to Professor Kimpel a progress in the symbols employed accompanies a progress in ideas and a scale of values. Symbols are valued as *signs* of a transcendent reality, though sometimes they are mistaken for it. This attitude helps him to reveal an identical spirit and quest beneath all the symbols of man's religious experience, from those of the Congo pigmy to those of the Christian, Hindu, Buddhist and Chinese saint or sage. This is the value of the book, though it has the defect of undervaluing the immanence of the reality which religious symbols represent.

Also, Tantric ideas of sacrament, the Buddhist idea of *Sunya* and the Advaitic idea of *nirguna brahman* could have been used to strike the right balance between the acceptance and the transcendence of symbolism.

As usual, unfortunately, in current studies on religion, the monumental work of Madame Blavatsky on the symbols of the world's great religions is ignored.

M. A. VENKATA RAO

How to Land the Job You Want. By JULES Z. WILLING. (A Signet Key Book. The New American Library, New York. 192 pp. 1954. 35 cents)

In spite of its title, this book does not pretend to be an Aladdin's lamp to the jobless. Jules Z. Willing is a personnel consultant of long and rich experience, and the modesty and moderation of thorough knowledge pervade this book. Mr. Willing does not propose to fit you for some fabulously paid sinecure; he only tells you how you can best find the employer who needs your probably quite unspectacular abilities, frankly for his own ends. Mr. Willing's advice is exhaustive, covering even such minor matters as how to compose a situation-wanted advertisement and what to wear to an interview, and is directed mostly to saving your money, work and time while hunting for a job. It firmly discourages vanity, pompousness, exaggeration of qualifications, and tricks to overreach your prospective employer generally.

Throughout the book runs an insistence upon the job-seeker's realizing that in seeking a job he is seeking to fit into a system of numberless interdependences. He is valuable only in so far as he is a good partner in relationships of interdependence.

Perhaps this advice is adequate in getting a job. But one must go further to make the best use of a job as a field for inner growth. Co-operation is not only a policy adopted because it is the most profitable to all concerned. To learn to co-operate in the fullest sense is an end in itself; it is to win, not a livelihood merely, but a life in harmony with "all that lives and breathes."

R. P. S.

Nala-Davadantī Rāsa of MAHIRAJA. Edited by BHOGILAL SANDESARA, PH.D. Gujarati. (Prachin Gurjar Granthamala Series, No. 2. Maharaja Sayajirao University of Baroda, Baroda. 180 pp. 1954. Rs. 4/4)

The University of Baroda has done well in undertaking to publish old Gujarati works of literary, linguistic or social significance under the supervision of such a competent Prakrit and Old Gujarati scholar as Dr. Sandesara. *Saṣṭiśataka Prakarana*, No. I in the Series (reviewed in THE ARYAN PATH, XXIV. 379), was a Prakrit work in Jaina ethics by Nemichandra Bhandari of the 12th century. This work is a narrative poem by Mahīrāja of the 16th century on the popular story of Nala as modified in Jaina tradition. It is particularly noteworthy that the two books together give an idea of the standard Old Gujarati of the 15th and the Middle Gujarati of the 16th century.

This edition of *Nala-Davadantī Rāsa* has the special merit of following a manuscript in the author's own hand written in 1585, *i.e.*, 29 years after the composition of the *Rāsa* in 1556. An old manuscript written by the author himself is so rare a thing to discover that, apart from the *Rāsa's* intrinsic merit as a poem and the linguistic data it gives, this fact alone makes the work valuable. Mahīrāja was a Jaina *Sadhu*, a disciple of one Vinayamaṇḍana, and this copy was made for the benefit of a female disciple of Vinayasundarī, named Marghai.

As in other parts of India, the story of Nala has been very popular in Gujarat. Among the non-Jaina writers, Bhālana, Nākara and Premānanda have narrated the story with remarkable success. Indeed Premananda's version is an acclaimed classic. Of the Jaina versions, that by Nayasundara is the most celebrated. The Jaina authors, while adopting a chaste idiom and a classical form, give the story a twist for the greater glory of their religion; but this means no small loss to its artistic merit. The story of Nala is used to illustrate particularly the Jaina doctrines of the law of Karma and the religious merit of charitable gifts.

In the present version Nala and his brother Kūbara are rival aspirants for the hand of the beauteous Davadantī. The disappointed and envious brother compasses Nala's downfall in dice-play and both Nala and Davadantī are exiled. The woes of the couple are nearly the same as described by other poets, but the heroine is here more self-possessed and daring. She faces thieves and a *rākṣasa* (demon) without losing her wits. Her faith and her scrupulous performance of religious rites come to her rescue not seldom. When the cycle of woes is over, there is a happy reunion of husband and wife, and the lost kingdom is regained. The story is indeed over; but the Jaina author must see that his hero and heroine, when the time is ripe, renounce the world.

Mahīrāja has a fair mastery of language and style. He has used appropriate *dhalas* and metres—some very lyrical—and his treatment of pathos is particularly moving. He has seized every opportunity of drawing striking pictures of Nature's seasonal beauty.

The editing of the work leaves nothing to be desired. There is a scholarly Introduction by Dr. Sandesara, discussing the value and features of the poem. An appendix gives another old poem on the same theme by an unknown poet. At the end there is a glossary of all the archaic words used in the poem, with brief etymologies. This provides good material for a future dictionary of Old and Middle Gujarati.

V. R. TRIVEDI

Chinese Buddhist Verse. Translated by RICHARD ROBINSON. (Wisdom of the East Series. John Murray, London. 85 pp. 1954. 5*s.*)

"The Chinese Buddhist Canon is, to use one of its own similes, like the great ocean." (p. xi) So, to be of value, any selection made from it must follow a definite plan. That adopted by the present able and lively translator has been, firstly, to choose poems or hymns (no prose) still popular, still "read, believed and followed today" for the sake of a number of ingredients they contain; and, secondly, to indicate the point and scope of these ingredients against their various backgrounds and currents of thought. This makes an interesting Introduction. A contention made here is that some, but not all, of the hymns in this volume are for "the common man," rather than for the expert meditator or the skilled metaphysician, although "metaphysics" are not lacking in the extracts, for example from the *Avatamsaka Sutra* and the *Lankavatara Sutra,* Ch. II. And indeed the root of the matter is in them all, and is meat and drink to "the common man" who takes his Mahayana seriously and tries to live as counselled in his hymns: to praise and adore the Buddhas (*e.g.*, Gautama, Amitabha, Aksobhya); to "let your thought dwell on the power of Kwannon," the merciful helper over obstacles; to aspire after right faith; to behave morally in every way for the sake of birth in Aksobhya's Land; and to emulate the Bodhisattva's vows leading to the distant goal of Buddhahood.

The selections are based on a coherent plan, and so too is the method of translating: if the Chinese line has 4, 5 or 7 characters, the English will have 8, 10 or 14 syllables. This makes very pleasant reading and "translates into English with less loss than other kinds of Chinese verse" (p. xi)—an important point. One is therefore all the more anxious to know whether the "perverted views" (p. 62, verse 10) became even more "perverted" with the passage of time. The Buddha Gautama's contemporary, Ajita Kesakambalin, had held: "There is no (merit in) giving. There is neither this world nor one beyond. There is no (benefit from serving) mother or father." Here we find:—

> Perverted views say there is no giving
> To one's parents, no past and no future.

Similarly, it is a question whether the "webs" on the Buddha's hands and feet (expanded in note 9 into the unhelpful "gauze-like webs") is a true rendering even if a possible translation; for, to mention only one objection, a person whose fingers are (truly) webbed (*i.e.*, grown together like a snake's hood) is not fit to go forth into the homeless state of a monk (let alone to be ordained), according to the Pali *Vinaya.*

It is a pity, considering almost a whole page is vacant, that it was not filled by more notes. Buddhism needs explanation. Apart from this, the editors are to be congratulated on adding another well-planned and well-executed volume to the Wisdom of the East Series.

I. B. HORNER

Tribal Myths of Orissa: Specimens of the Oral Literature of Middle India. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press. 700 pp. 1954. Rs. 20/-)

This is the 17th volume with which Verrier Elwin has enriched the field of Indian anthropology.

In India, anthropology is still in its infancy and Dr. Elwin's present work is another foretaste of the great possibilities of our folklore. Although it is but a Lilliputian encyclopædia, as a shape of things to come, it fills our minds with hope and admiration for one who describes himself in the Pref-

ace, humbly enough, as a "field-worker," one who thinks "it is more important to collect new material from the sources which are now rapidly disappearing," leaving behind at least a partial record, and add to what he began in *Myths of Middle India*, and what has been rightly described in the *American Anthropologist* as an "aboriginal *Purana*."

The volume comprises about a thousand stories arranged in sections: it has a valuable index, glossary of names, word-list, book-list and a motif-index with notes.

Dr. Elwin has not failed to supply the reader with that which was most required under the circumstances, namely, brief ethnological notes on the various tribes. He further tries to give the special qualities of the mythology of each, in a 55-page Introduction. Thus the several Orissan tribal myths are classified under their subjects, showing a pattern of wonderful unity in their apparent diversity. The material has been gathered from headmen, priests and shamans speaking a Babel of tongues.

Dr. Elwin regrets that he did not discover any great story-teller in Orissa. It seems to suggest that the tribesmen shy away from the anthropologist's note-book. Or shall we think ourselves fortunate that the expert did not mar the unadorned simplicity of the primitive folk-tales by embellishing them with imaginative embroidery?

The attempt to disentangle "Hindu motifs" is a curious obsession with many anthropologists and we wonder if any definition of Hinduism except that of belonging to a religion or sect originating in India is at all worth while—just as the application of *sindur* to the Bengali bride's forehead is a pre-Aryan custom, the very description of the Supreme Deity by the Santals as "Thakur Jiu" and their shouting of *Haribol* during marriage and funeral ceremonies are culture loans never to be paid back. Much harm has been done to India by the attempt of some to distil aboriginals of particular types into a cent per cent mother-tincture and we invite Dr. Elwin's valuable co-operation and appeal to him to discourage this and view the tribals from the angle of a *Bharatabarsiya*, in this our great confluence of humanity, in the words of Tagore.

This is a splendid achievement.

CHARULAL MUKHERJEA

In an address printed in *The Layman Speaks*, a homœopathic digest, for September 1954, Dr. Hafiz Mohammad Shafi, Secretary-General of the Pakistan Homœopathic Association, questions the tenability of the germ theory. It is a long time since the celebrated Professor Pettenkofer of the University of Vienna swallowed a test-tubeful of live cholera germs, a quantity of virus calculated to be enough to kill a regiment, and nothing happened. Recently Dr. Rodermund of Wisconsin smeared his body with the exudation of smallpox sores in order to show his medical colleagues that a healthy body could not be infected. A year ago, Dr. René J. Dubos of the Rockefeller Institute, a leading investigator in the field of antibiotics, admitted:—

> Medicine has gone too far in blaming sickness on germs. There is strong evidence that bacteria and viruses become dangerous only when the set-up is fixed for them. Otherwise the most virulent of them are harmless.... Every person carries in the body throughout life a host of supposedly deadly microbes which live in a dormant state in blood and tissues as harmless guests until "something" happens to start them on a rampage.

This admission by a front-rank medical man should give pause to those who would, without knowledge of both sides, rush the country into fresh schemes of mass inoculations.

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS

The concept of the Welfare State has now come into its own; it is accepted if not admired by almost everyone. Its emergence was made almost inevitable by the decline in power and prestige of the family, the dissatisfaction with the idea of a Police State among dependent peoples and, of course, the challenge of Communism. It is, however, more than ever before necessary, especially in India, that we should examine the philosophical assumptions and implications of the concept of the Welfare State. This is all the more essential if we wish to arrest its growth into a new Leviathan, behaving not only like a benevolent patron but also like a Victorian parent in impinging upon every aspect of the life of the individual citizen.

Some of us are understandably frightened by the thought that the Welfare State "seeks to replace the prophet and the priest, the lawgiver and the jurist, the family and the community." It is, therefore, heartening to find that the Educational Adviser to the Government of India, Shri Humayun Kabir, is concerned about the dangers of State control over the thoughts and feelings of citizens. In his Presidential Address on "The Welfare State" at the 29th session of the Indian Philosophical Congress, held last December in Ceylon, he said:—

> In order to ensure uniformity of action, the State seeks to impose—generally without the prospect of complete success—uniformity of thought.
>
> This encroachment of the State into domains outside the field of behaviour has become both more insistent and dangerous in the modern world.

Shri Kabir recognized the spiritual basis of true democracy:—

> Democracy owes its rise to various factors of which the religious element of the value of the soul is one of the most important. Unless each human being is regarded as unique and invaluable, there is no reason to insist that they must all be regarded as equal.

Particularly interesting is Shri Kabir's contention that Mahatma Gandhi arrived at the concept of the Welfare State, of *Rama Rajya*, from a consideration of the obligations rather than the rights of the individual.

> This emphasis on duty in the Gandhian conception of the Welfare State was a reaction against the unqualified assertion of the rights of the individual which has dominated political thought since the beginning of the Romantic movement in Europe. The assertion of the right of the individual was necessary at the stage when it was made. In course of time it had, however, been pressed to a point where it threatened the stability of society and hence in the ultimate analysis the welfare of the individual as well. Gandhi's reassertion of the importance of duty as a cementing bond of society was in fact a restatement in the modern world of its organic unity....he disapproved of the enormous increase in the power and functions of the State. He pleaded for decentralisation in industry and politics since it is only in small units that human relations can be retained and developed. Any organisation which extends beyond an optimum size tends to become impersonal and almost inhuman.

In *Social Aspects of Technical Assistance in Operation* (Tensions and Technology Series, Unesco), Professor Morris E. Opler reports on a conference held at the United Nations' New York headquarters in March-April 1953. The intimate connection between economic and social factors was recognized. "It is Utopian to think that all that is newly desired can simply be grafted on to all that has a traditional glow." The people would have to re-work any innovation to bring it into congruence with their own culture.

Generally they were sincerely interested in improving conditions, but their

trust and participation had to be won. Hence the importance of the foreign expert's having not only technical knowledge and good-will, but also some knowledge of the values, customs, techniques and patterns of living of the people he sought to help. A briefing centre in India for technical assistance workers in South and South-East Asia was proposed.

"Unconscious cultural imperialism" apart, it was recognized that experts from abroad were often imparting national knowledge in technology and the social welfare field. The pertinent question was raised

whether the international agencies do not have a responsibility which they have not faced to examine whether there is such an international body of knowledge available, whether they make sure that the expert is conscious of it, and whether they present it to him or train him for it.

The proposed recognition of the participating expert in the beneficiary country, in respect of both responsibility and remuneration, seems eminently just.

Who would have imagined even 25 years ago that a Roman Catholic congregation of about 50,000 believers would repeatedly applaud a convinced Hindu who contended that the different religions are the windows through which God's light shines into man's soul? This is fortunately what happened at the Marian Congress inaugurated in Bombay on the 4th of December. The massive white statue of Mary was draped in a sari and her hands were joined in *Anjali Mudra*, the Indian mode of salutation.

Dr. Radhakrishnan, Vice-President of India, spoke frankly and sincerely, without evading the distinction that must always be made between true religion and false religiosity, between "the eternal light and its temporal reflections." He regretted that the leaders of religions were doing little to check the process of "decivilizing men in the name of vast organisations, of destroying the springs of tenderness, of compassion, of fellow-feeling in the human heart."

The need of the world today is human unity, and *religions are proving to be great obstacles in its way*. (Italics ours) They have departed from their original purity, lost their dynamic vigour and degenerated into arrogant sects. The spiritual inspiration is buried under irrational habits and mechanical practices.

Dr. Radhakrishnan also struck a more positive note when he said :—

Religion in all its forms declares that the human being should be made into a new man. Man is the raw material for an inward growth, an inner evolution. As he is, he is incomplete, unfinished, imperfect. He has to reach inner completion through *meta-noia*, which is not adequately translated as repentance.

We hope that the Marian Congress was able to fulfil, in however small a measure, Dr. Radhakrishnan's fervent plea that it should

contribute to the process of co-operation among the different religions and further the spirit of spiritual understanding and religious enlightenment and fellowship.

Exclusive claims on behalf of any single religion or any particular prophet are now effete. They are irrelevant in a civilization which needs religion only in so far as it can inspire the individual to live a better life and to serve his brethren on the basis of spiritual discipline and insight.

On another occasion Dr. Radhakrishnan referred to the outstanding flaw common to all religions—"obedience to authority or to dogma." This undeniably stands in the way of men studying, understanding and appreciating religions other than their own. Religion as a Way of Life requires freedom from sectarianism and priestcraft and Dr. Radhakrishnan rightly pointed out :—

The challenge of the world today is human unity and religion and religious rivalry are proving to be great obstacles in the achievement of this unity.

What is needed now is love and the appreciation of the equality of all men.

The American Indian (Spring 1954), organ of the Association on American Indian Affairs, Inc., New York 28, is devoted to explaining a domestic crisis confronting all Americans in the U.S.A. Its editor, Alexander Lesser, writes:—

> The right of the individual to be himself, to pursue happiness within the framework of general law after his own fashion, is an integral part of the American idea, written into the Constitution....It is a moral obligation of the nation to see that citizens of American Indian origin are protected in their right to be as Indian as they choose...the nation has yet to adopt and sustain an Indian policy and programme that is rooted in the principle that Indians have the right to be Indian.

Oliver La Farge, well-known author and friend of American Indians, writes that to "destroy tribal corporate existence...corporate ownership of property, and terminate the trust status of property" (which is what is being attempted) would mean complete, neat and legal extinction of the American Indian by the U.S. Government. He and others who understand the Indians, who appreciate their unique culture and way of life, urge that "the agonized protests" of this almost helpless minority group dependent now "on the good-will of the general American public" should not be ignored.

The problem is complicated—as attempts to accomplish injustice "within the law" must be. But these fine people, who have retained their integrity and character in spite of formidable handicaps, have friends whose hearts have pierced the confusion. May many more respond to this opportunity to protect American Indians, whose ability to defend themselves has been rendered inadequate and ineffectual!

There has just come to our hands a handsomely printed and produced review, *Indian Archæology: 1953-54*, published by the Department of Archæology, Government of India. Such annual reviews are to have the same scope as Sir John Marshall's series of *Annual Reports*:—

> As the scope of this "Annual" is to be coextensive with current archæological operations, the contents will relate first and principally to Conservation, secondly to Exploration and Research, and lastly, to Epigraphy. Under each head a plain tale will be told of the year's work, without any straining after literary effect.

The excellent photography and printing of the illustrations bring alive the brief descriptions in the text.

The growing attention to the country's archæology is a happy trend; for a vigorous study of ancient India is today necessary if modern India, in her attempt to rediscover her heritage, is not simply to fall back upon many of the later confused notions and unhappy social institutions which, fortunately, the impact of the West shook to their foundations.

We welcome also, therefore, the excellent map and index Madhuri Desai has designed: *Architectural and Sculptural Monuments of India* (Bhulabhai Memorial Institute and N. M. Tripathi, Ltd., Bombay. Rs. 5/-; 10*s*.; $ 1.50). The monuments are represented by good miniature photographs inset at appropriate places. The legend under the map gives approximate dates of the periods of Indian art and the index gives the locations and brief descriptions of the monuments. Plans for a trip to see the monuments might well begin with the consulting of this map.